EXPERIENCED MEANINGFULNESS OF WORK AMONG WOMEN LEADERS

A dissertation submitted in partial fulfilment of the requirements for the Degree of

Master of Science in Applied Psychology

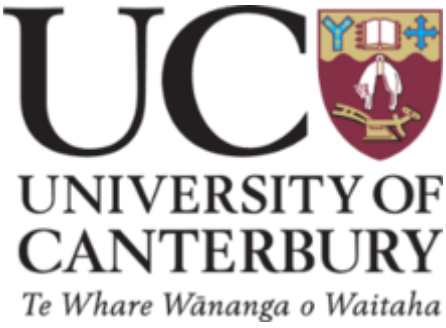
University of Canterbury

by S. M. Miller

University of Canterbury

2020

Supervised by Dr Joana Kuntz, University of Canterbury



Acknowledgements

Firstly, I would like to express my gratitude to my family for their constant support and encouragement throughout this degree, and for every other endeavour on which I have ever embarked, specifically my mother, father, sister, and grandmother.
I love you more than all of the stars in the sky.

To my partner, thank you for everything you have done, and every sacrifice you have made, to aid me throughout the duration of this degree. Your encouragement, kindness, understanding, love, and support has been tremendous, and for this I am extremely grateful.

To my classmates who kept me sane with laughter and coffee-dates, I could not have done this without you. There is so much I could say but to summarise it: it has been one of the greatest pleasures of my life to work alongside you all and to have you as my friends. Each of you are extraordinary – extraordinarily bright, extraordinarily good, and destined for extraordinary futures. May the road rise up to meet you all.

Thank you to my co-workers who were forgiving and flexible, allowing me to balance university and working responsibilities without issue or resentment. This made my life so much easier than it might have been, and I know that you did not have to do it.

Thank you to each of the professors I had the privilege of being taught by, especially Joana Kuntz, Katharina Näswall, and Chris Burt. The knowledge you have given us is invaluable – I hope to use it well.

Thank you also to Anna Leuzzi for all of your work 'behind the scenes' helping us to stay organised, providing us with resources, and always greeting us with a smile.
The value of the work you did to support us is not lost on me.

Joana.

You have literally changed the course of my life.
Never impatient or dismissive, always a source of calm encouragement and logic, you have been a mentor and will remain my most revered role model, quite probably, forever. Fortune was smiling down on me the day I first came into your office.
You will never know what it has meant to me to have you in my corner.
Thank you.

Table of Contents

List of Tables and Figures

Abstract

The ability to experience meaningfulness in the work setting can be facilitated or undermined by numerous contextual factors, spanning leadership, culture, job characteristics, and personal circumstances. For women leaders, factors such as inclusive organisational cultures or the extent to which they face conflict between work and life spheres may have a significant impact on their ability to draw meaning from work and reap the positive outcomes of this experience. This study investigated the relationship between formal and informal aspects of organisational culture and their relation to meaningfulness of work experienced by women in leadership positions, using the Competing Values Framework (Quinn & Rohrbaugh, 1983). Further, the study examined the contribution of experienced tensions between work and family domains to these relationships. A self-report online questionnaire was completed by 109 women in leadership positions from public and private organisations within New Zealand. Moderated regression analyses revealed that organisations that operate with Clan cultural values that emphasise employee empowerment and growth, provide and atmosphere of membership and mutual support that allows for greater meaningfulness of work to be experienced among women leaders, compared to bureaucratic and hierarchical cultures. Further, at higher levels of Clan and Market cultures, women who experienced greater family interference with work reported significantly less meaningfulness of work on relational dimensions, compared to women who experienced less family interference with work. This research offers several avenues for future research and provides findings that can be used to guide organisations when creating policies relating to culture development and work-family balance.

Introduction

The topic of meaningful work has enjoyed heightened attention in organisational literature in recent decades, a focus that has been influenced by an increased desire among individuals for their work to provide something more than just economic resources (e.g. Pratt & Ashforth, 2003; Rosso, Dekas, & Wrzesniewski, 2010; Steger, Dik, & Duffy, 2012; Šverko & Vizek-Vidović, 1995). Individuals want their work to matter. This desire partially originates from the realisation that more money does not necessarily equate to higher subjective wellbeing (Seligman, 2002), and is driven by the weight that our work has in the way we define ourselves, and the way that others view and define us (Casey, 1995). Further, given the quantity of time and effort that people invest into their jobs, individuals simply want to have a purposeful answer to the questions of why they are where they are and doing what they are doing (Cartwright & Holmes, 2006; Geldenhuys, Laba, & Venter, 2014). Organisations whose employees experience their work as meaningful also enjoy positive outcomes such as improved organisational performance (Neck & Milliman, 1994), greater employee engagement and organisational commitment, and decreased turnover of talent (Holbeche & Springett, 2004; Milliman, Czaplewski, & Ferguson, 2003). Yet, there remains a lack of consensus, consistency, and clarity around the construct of meaningful work, and of the factors that contribute to this experience.

The above alludes to the importance of understanding drivers of and obstacles to meaningfulness of work and suggests that organisations stand to gain from managing its context toward the development of fulfilled employees. In their meta-analysis Lysova et al. (2019) pointed out that although the existing theoretical models of meaningful work add value to the literature, most have failed to incorporate the organisational contexts and societal factors that impact the individual-at-work. Further, models of meaningfulness of work that incorporate

organisational factors have been deficient in the inclusion of the economic, social, and cultural influences (Bailey et al., 2017).

The primary aim of this study is to examine whether and how organisational culture represents one of the key influencing factors in meaningfulness of work, focusing specifically on the experience of women leaders. In the New Zealand context, women remain underrepresented in leadership positions, with representation decreasing further in recent years. For example, in 2018 the proportion of women in senior leadership positions in New Zealand was 19%, a substantive decline from the 31% that was seen in 2004 (Grant Thornton, 2018). In addition, New Zealand ranked 33 out of 35 countries regarding women in leadership, despite the nations' traditional top ten ranking (Grant Thornton, 2018), and in New Zealand's Top 100 NZX companies only one in four board members were women (McLennan, 2018). Scholars and practitioners alike suggest that such gender parity is driven by the interplay of unconscious biases toward women and organisational practices (Eagly & Carli, 2007; Singh & Vinnicombe, 2003). Yet, underrepresentation in leadership positions is but one of the challenges that women leaders endure in their careers. This study holds women leaders and their experience of meaningful work as a focal point and explores some of the unique cultural and societal challenges they face that shape this experience. Many of these unique challenges are enveloped under the metonymic term "the leadership labyrinth" which encompasses such impediments as exclusion from informal networking opportunities (e.g. the old boys club), family expectations and responsibilities, discrimination, an absence of role models and female mentors, and gender stereotyping (Eagly & Carli, 2007, 2012; Koenig et al., 2011; Martin, 1992). This study aims to answer researchers' calls to examine organisational culture and family-to-work interference as factors that shape the experiences of meaningful work among women leaders (Allen et al., 2004; Helms et al., 2016; Hopkins et al., 2008).

To that end, this study will identify women leaders in New Zealand across different sectors and industries and conduct an online questionnaire. The questionnaire will measure the organisational culture type within which these women operate, including the presence of an old boys club culture, the degree to which they feel that their family demands interfere with their work, and their experience of meaningfulness of work.

Literature Review

Meaningfulness of Work

The significance of experiencing one's work as meaningful has been increasingly highlighted in contemporary organisational research (e.g., Lysova et al., 2019; Pratt & Ashforth, 2003; Rosso, Dekas, & Wrzeniewski, 2010), which is unsurprising as work continues to represent a prominent aspect of daily life (Rapaport & Bailyn, 1998). Meaningful work has been defined as work that holds positive valence, is purposeful, personally significant, and eudaimonic (i.e., growth- and purpose-oriented) (Pratt & Ashforth, 2003; Rosso et al., 2010; Steger, Dik, & Duffy, 2012). It has also been described as "the sense made of, and significance felt regarding, the nature of one's being and existence" (Steger et al., 2006, p. 81), as well as "the discovery of existential meaning from experiencing positive emotion, finding meaning from work, and pursuing purpose or goals in the workplace." (Lee, 2015a, p. 2263). Though other definitions have been proposed, most centre around the key themes of personal significance, personal fulfilment and growth, goal pursuit, and the contribution to a 'greater good' (Both-Nwabuwe, Dijkstra, Beersma, 2017).

Due to a historical lack of definitional clarity leading to researchers employing the terms 'meaning' and 'meaningfulness' interchangeably, there has been confusion in the literature about whether these constructs are distinct, and how they relate or differ from each other (Rosso et al., 2010). Research that discusses 'meaning of work' typically refers to

meaning *or* meaningfulness, though sometimes intentionally encapsulates both (Pratt & Ashforth, 2003). Meaning refers to the outcome of *having made sense of work*: what work represents in the context of one's life (i.e., a source of income, a passion, a necessary suffering), whereas 'meaningfulness' refers to the level of *significance of one's work* that an individual experiences (Pratt & Ashforth, 2003; Rosso et al., 2010). An isolated work event may be experienced by one individual as extremely meaningful, while another individual might experience that same event as not being meaningful at all (Rosso et al., 2010).

Steger and Dik (2010) posited that when people develop a sense of purpose (i.e. recognise and pursue overarching goals that hold high personal value), are able to make sense of their experience (e.g. why they are here, who they are), and can serve the greater good directly or indirectly, conditions are met for meaningfulness to arise. Lips-Wiersma and Morris (2009) proposed a different perspective, that meaningful work originates from tensions between the desire to meet the needs of others, the needs of the self, the need for doing, and the need for being. Rosso et al. (2010) offered a model that described the mechanisms behind meaningfulness as two psychological dimensions - underlying motives (agency/communion), and direction of action (self/others), which intersect to form a matrix. This theory posits that the mechanisms through which meaningfulness is achieved vary on whether one is oriented toward the self or toward others, and whether one seeks agency or communion in relation to others (Rosso et al., 2010).

It is also essential to assert conceptual clarity about the construct of meaningful work in relation to other concepts that are closely related or, to some degree, overlap (Both-Nwabuwe et al., 2017). Meaningful work is distinct from intrinsic motivation, calling, meaning in life, and work engagement (Lips-Wiersma & Wright, 2012). Where intrinsic motivation refers to the inherent interest and enjoyment one gains from an activity (Deci & Ryan, 2000), it does not accentuate the meaningfulness or significance that this activity entails (Lysova et

al., 2019). The construct of ‘calling’ in many ways holds a strong conceptual overlap with meaningful work (Steger et al., 2012). However, ‘calling’ entails a source of transcendent inspiration or beckoning, where meaningfulness does not (e.g. Dik & Duffy, 2009, Steger et al., 2012). Meaning in life refers to a wider focus on that which provides purpose to our lives on the whole yet does not necessarily implicate the domain of work specifically (e.g. Martela & Steger, 2016). Finally, work engagement literature is usually centered around the presence of three dimensions: absorption, vigor, and dedication (e.g. Schaufeli et al., 2006), all of which can be argued to run parallel to conceptualisations of meaningfulness. However, it has been specified that engagement and meaningfulness are separated by the eudaimonic and personal development aspects that meaningfulness holds, which engagement does not mirror (Fairlie, 2011). In the context of this study, we employ ‘meaningfulness of work’ to refer to *work that holds positive valence, is personally significant, growth- and purpose-oriented, and allows the individual to feel that they contribute to something bigger than themselves*.

Meaningful work has been found to positively relate to a number of organisational and individual outcomes such as organisational commitment, organisational identification, work motivation, job satisfaction and performance, employee engagement, employee empowerment, personal fulfilment, and career development, while negatively relating to exhaustion, turnover cognitions, and disengagement (e.g. Dik & Duffy, 2009; Hackman & Oldham, 1980; Kahn, 2007; Fairlie, 2011; Wrzeniewski, McCauley, Rozin, & Schwartz, 1997).

The development of a sense of meaningfulness can be influenced by the social environment of shared perceptions and norms, from the perceptions that individuals hold themselves, or can arise from a combination of the two (Pratt & Ashforth, 2003). Organisational behaviour literature has predominantly emphasized a psychological perspective, speculating that perceptions of meaningfulness are established from an individual’s cognitions, feelings, and subjective interpretations of the work interactions and

experiences that they have (Baumeister, 1991; Brief & Nord, 1990a; Rosso et al., 2010, Wrzesniewski, 2003). The sociological perspective, contrastingly, posits that the degree to which an individual deems aspects of their lives to be more or less meaningful is a reflection of culturally- or socially determined value systems (Geertz, 1973; Kluckohn & Strodtbeck, 1961). While both the sociological and psychological perspectives of the development of meaningfulness emphasize the role of one's experiences and perceptions, the sociological perspective argues that what we deem to be meaningful is primarily a product of our social environment.

The management, organisational behaviour, and vocational psychology literatures have offered multiple theoretical models of meaningfulness of work, which encompass factors that contribute to its experience. While these theoretical models all contribute value to the literature, most have failed to incorporate the organisational contexts and societal factors that impact the individual-in-work. For example, meaning of work models that have incorporated organisational factors have been deficient in the inclusion of social and cultural influences that organisations and individuals operate within (Bailey, et al., 2017), signifying current need for research that investigates how organisational culture promotes or restricts meaningful work (Lysova et al., 2019), and explores how social and cultural considerations contribute to this relationship.

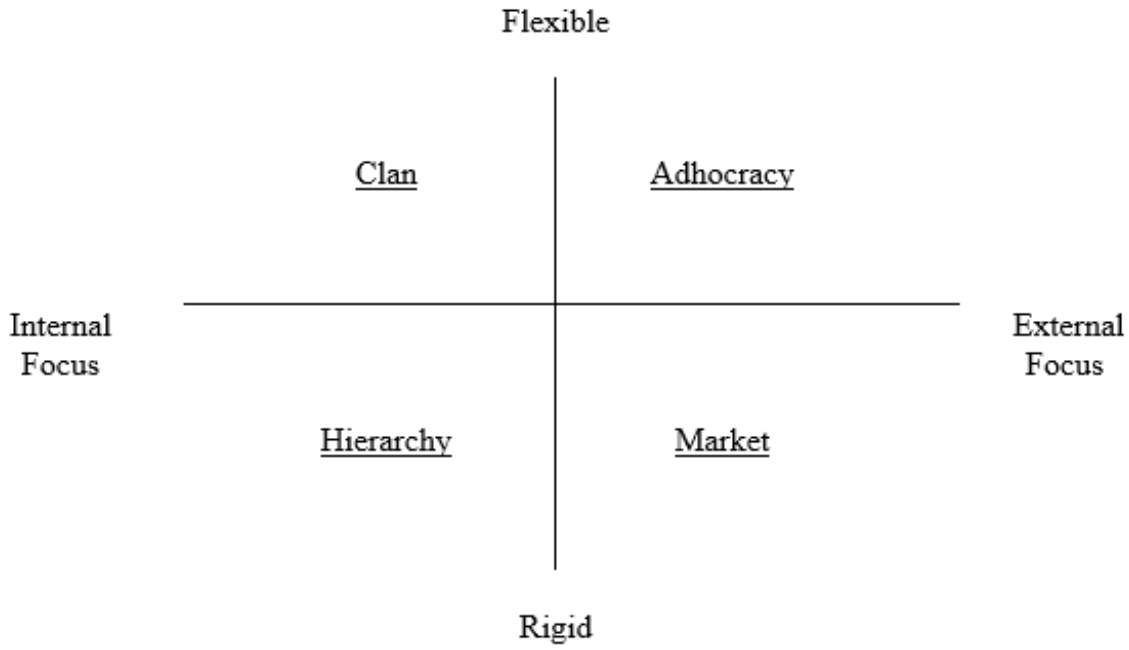
Organisational Culture and Meaningfulness of Work

Organisational culture has become a prominent feature of contemporary organisational research (Kartolo & Kwantes, 2018). It is generally agreed that organisational culture reflects, and is shaped by, the expectations, values, and attitudes that members within the organisations share (Goffee & Jones, 1996; Kartolo & Kwantes, 2018; Schein, 2004), and has been referred to as the glue that holds organisations together and encourages employee commitment to the

organisation (van den Berg & Wilderdom, 2004). Organisational culture is commonly operationalized as the patterns of basic assumptions that members in the organisation hold (Schein, 2004), as observable through shared artifacts and behaviours (Brettel et al., 2015; Kartolo & Kwantes, 2018; Rousseau, 1988).

Despite the definitional consensus, the organisational literature lacks unanimity among researchers regarding how cultures ought to be taxonomized (Chatman & O'Reilly, 2016; Schneider, Ehrhart, & Macey, 2013). In the pursuit of a framework that allowed clear division between culture types, and that was representative of ways of organising that arguably influence perceptions of meaningfulness, the Competing Values Framework of organisational culture (Quinn & Rohrbaugh, 1983) was selected for this study. The Competing Values Framework asserts four cultural archetypes – Clan, Adhocracy, Market, and Hierarchy – that are organized as quadrants on axes which reflect the core values of the organisation: the organisational focus (internal/external), and the organisational structure (flexible/rigid), as shown in Figure 1. The organisational focus axis describes the degree to which the organisation is oriented toward its own internal processes, systems, and environment versus the degree to which the organisation is oriented toward the external environment of customers, competitors, stakeholders, and suppliers (Morias & Graca, 2013). The organisational structure axis describes the degree to which the organisation operates in a decentralized and flexible manner, versus the degree to which the organisation structure is centralized, hierarchical, and controlled (Morias & Graca, 2013). The distinctive feature of these four core values is that on each polar end of the spectrum there is an assumption that competes with its opposite; thus, the quadrants are also opposite on the diagonal, as shown in Figure 1. (Quinn & Rohrbaugh, 1983).

Figure 1. The four culture types of The Competing Values Framework



Clan culture is internally oriented and supported by a flexible organisational structure. Its characteristics encapsulate alignment to common goals, employee growth and empowerment, and an atmosphere of membership and mutual support (Cameron & Quinn, 1999; 2006). *Adhocracy culture* type is externally oriented and supported by a flexible organisational structure. Its characteristics encapsulate a focus on autonomy, innovation, growth, creativity, and risk-taking (Quinn & Kimberly, 1984). *Market culture* type is externally oriented and supported by a rigid control structure. Its characteristics involve achievement orientation and competitiveness, valuing central communication, task focus, and profitability (Cameron et al., 2006). Finally, the *Hierarchy culture* type is internally focused and supported by a rigid control structure. Its characteristics involve conformity, predictability, and routinization: a culture that values consistency and efficiency (Denison & Spreitzer, 1991). It is not the case that one culture type is uniformly better than another; culture type will vary from organisation to organisation depending on its sector and the social, cultural, and political context within which it operates, and some culture types will be more appropriate for particular contexts than others. As an

example, Hierarchy culture may be more appropriate for producing high performance and other positive outcomes in a military organisation than an Adhocracy culture, whereas an Adhocracy culture may be more effective in an innovative technology organisation. It is likely, however, that different culture types will elicit unique attitudinal, motivational, and emotional outcomes among employees.

Though scarce, the empirical evidence thus far supports the unique associations between culture types and organisational outcomes, including meaningfulness of work. In the context of the Competing Values Framework, research suggests that practices and values associated with Clan and Adhocracy cultures, including being internally focused, emphasizing trust, support, and teamwork, and employee development, while encouraging creativity are positively related to outcomes such as empowerment, job satisfaction, and organisational commitment, while negatively related to turnover intentions (Cardador & Rupp, 2011; Goodman, Zammuto, & Gifford, 2001). Conversely, practices and values associated with Hierarchy and Market cultures, namely competitiveness, bureaucracy, and a strong emphasis on efficiency and achievement show the opposite relationships (Goodman et al 2001). Other research demonstrates that bureaucratic organisational cultures, characterized by highly formalized regulations and rules, are negatively associated with employee experiences of meaningfulness of work (Lee et al., 2017).

Considering the evidence above, this study argues that cultures that are oriented toward employee empowerment, akin to the principles of Clan culture, and cultures that are entrepreneurial and growth-oriented, such as Adhocracy culture, are likely to facilitate perceptions of meaningfulness among employees (Cardador & Rupp, 2011). Contrariwise, cultures that tend toward bureaucracy (i.e. highly formalized regulations and rules) as both Hierarchy and Market cultures do, are less likely to facilitate experiences of meaningfulness among employees (Lee, et al., 2017), possibly because they may provide insufficient conditions

for needs of control, belonging, and meaningfulness of existence to be fulfilled (Lee et al., 2017).

H1a) Clan culture type will positively relate to experienced meaningful work among women leaders.

H1b) Adhocracy culture type will positively relate to experienced meaning of work among women leaders.

H1c) Hierarchy culture type will negatively relate to experienced meaning of work among women leaders.

H1d) Market culture type will negatively relate to meaning of work among women leaders.

As discussed previously, women in the workforce, especially those in leadership roles, experience added workplace tensions that are shaped by societal and cultural factors. These factors may influence the relationship between their views of organisational culture and their experience of meaningfulness of work. Some of these factors will be described in the following sections.

Family Interference with Work

It is often the case that the most salient non-work domain for individuals is their families (Rosso et al., 2010), with work and family commonly representing somewhat distinct, though interconnected, domains of one's life (Edwards & Rothbard, 2000). Among the most studied concepts in the literature concerned with the work-family relationship is work-family conflict (WFC), a form of inter-role conflict that is the result of the role pressures from each domain competing, or being in some way mutually incompatible (Byron, 2005; Rosso et al., 2010). The work-family conflict relationship can be both unidirectional and bidirectional, thus the term work-family conflict encapsulates two constructs: work interference with family (WIF), and family interference with work (FIW) (Byron, 2005; Frone, Yardley, & Markel, 1997).

Because this study investigates constructs that relate to experienced meaningfulness of work, it is family interference with work that we are focally interested in.

The FIW literature recognises three specific forms of conflict: time-based conflict, in which requirements across work and family roles compete for limited time resources; strain-based conflict, which refers to the impairment of in-role performance due to pressures experienced in the family role; and behaviour-based conflict, in which the behavioural requirements of the two roles are mutually incompatible (Greenhaus & Powell, 2006).

Brief and Nord (1990) describe how family can add strain to one's work through demands for energy, time, and resources. In the New Zealand context, the increased participation of women in the workforce has not corresponded into an increased abdication of their historic role of primary caregiver for dependents, despite the statistics suggesting growing numbers of dual-career partnerships (e.g. Brough & Kelling, 2002). Conflict is also likely to be salient for women in leadership, as literature further suggests that women must deal with work-family trade-offs as they progress throughout their careers, especially as the needs of children and organisational performance expectations collide (Auster, 2001). Rosso et al. (2010) argue that this negotiation between work and family domains is likely to influence the experience of meaningfulness of work.

H2a: Family interference with work will have a negative effect on experienced meaningfulness of work.

H2b: Family interference with work will moderate the relationship between clan culture and experienced meaningfulness of work, such that at higher levels of clan culture, women leaders who experience lower family interference with work will experience their work as significantly more meaningful compared to those who experience higher family interference with work.

H2c: Family interference with work will moderate the relationship between adhocracy culture and experienced meaningfulness of work, such that at higher levels of adhocracy culture,

women leaders who experience lower family interference with work will experience their work as significantly more meaningful compared to those who experience higher family interference with work.

H2d: Family interference with work will moderate the relationship between market culture and experienced meaningfulness of work, such that at higher levels of market culture, women leaders who experience higher family interference with work will experience their work as significantly less meaningful than those who experience lower family interference with work.

H2e: Family interference with work will moderate the relationship between hierarchy culture and experienced meaningfulness of work, such that at higher levels of hierarchy culture, women leaders who experience higher family interference with work will experience their work as significantly less meaningful than those who experience lower family interference with work.

Old Boys Club Culture

In addition to the role of family interference with work on the relationship between organisational culture type and experienced meaningfulness of work, this study also explores the role of exclusion from the "old boys club" in this association, a unique challenge faced by women leaders. The term "boys club" is a metonymy that refers the shared practices and discourses among men in organisations that remain covert or are camouflaged as harmless interactions, which normalize men's dominance over women (Bird, 1996; Fisher & Kinsey, 2013). The typical old boys club in an organisation is a network consisting of high-status white males (McDonald, 2011) that benefits its members through the provision of social capital resources, namely information, influence, and status (Hogan et al., 2005). When one is excluded from attaining old boys club membership, one's access to these social capital resources is limited, which can negatively impact opportunities for career advancement (Lin,

2001). Therefore, female and minority employees remain trapped in networks which provide access to comparatively fewer social capital resources than their male counterparts (McDonald, 2011). Researchers have argued that this lack of parity regarding the informal networks that one can access (i.e. exclusion from the old boys club) may largely explain the persistent gender and race inequality both in the labour market and in leadership positions, despite an increased formal emphasis on facilitating and maintaining social equality in organisations in recent years (McDonald, 2011).

When women in leadership positions experience overt or implicit exclusion from old boys clubs within their organisation based on their gender, it is reasonable to expect that these women will recognise this exclusion as discrimination. Perceived discrimination describes an individual's perception that he or she is treated differently or unfairly because of his or her group membership (Mirage, 1994; Sanchez and Brock, 1996). Discrimination has been linked to feelings of alienation and anger, which result in negative work-related attitudes and behaviours (Ensher, Grant-Vallone, & Donaldson, 2001). Among women, perceived gender discrimination has been found to relate to higher levels of work conflict, more time investment in paid work activities, lower feelings of power and prestige on the job (Gutek, Cohen, & Tsui, 1996), lower perceptions of organisational fairness, and decreased organisational commitment (e.g. Ensher, Grant-Vallone, & Donaldson, 2001; Blau, Tatum, Ward-Cook, Dobria, & McCoy, 2005). Given these known outcomes of perceived gender discrimination, combined with the disadvantages of exclusion from old boys clubs (i.e. fewer social capital resources, fewer career advancement opportunities), the presence of an old boys club culture is expected to detract from meaningfulness of work among women leaders. In addition, it is expected that the presence of an old boys club will undermine the positive effect that Clan and Adhocracy culture types are hypothesized to have on experienced meaningfulness of work. Contrariwise, we

expect that the presence of an old boys club will exacerbate the negative effect that Hierarchy and Market cultures are hypothesized to have on experienced meaningfulness of work.

H3a: The presence of an Old Boys Club will have a negative effect on experienced meaningfulness of work.

H3b: The presence of an Old Boys Club will moderate the relationship between clan culture and experienced meaningfulness of work, such that at higher levels of clan culture, women leaders who experience less of an Old Boys Club will experience their work as significantly more meaningful compared to those who experience a stronger Old Boys Club in their organisation.

H3c: The presence of an Old Boys Club will moderate the relationship between adhocracy culture and experienced meaningfulness of work, such that at higher levels of adhocracy culture, women leaders who experience less of an Old Boys Club presence will experience their work as significantly more meaningful compared to those who experience a stronger Old Boys Club in their organisation.

H3d: The presence of an Old Boys Club will moderate the relationship between market culture and experienced meaningfulness of work, such that at higher levels of market culture, women leaders who experience a stronger Old Boys Club presence will experience their work as significantly less meaningful than those who experience a lesser Old Boys Club presence in their organisation.

H3e: The presence of an Old Boys Club will moderate the relationship between hierarchy culture and experienced meaningfulness of work, such that at higher levels of hierarchy culture, women leaders who experience a stronger Old Boys Club presence will experience their work as significantly less meaningful than those who experience a lesser Old Boys Club presence in their organisation.

Method

Participants

A total of 109 white collar workers from public and private organisations agreed to participate in the study. The sample consisted of women in full time leadership positions, with 58.6% holding middle managerial positions, and 41.4% holding senior management positions. Respondents were asked to report their age (M = 45.5; SD = 9.54), their tenure in their current organisation in years (M = 8.24; SD = 7.43), their tenure in their current management role within their organisation in years (M = 4.3, SD = 3.53), as well as their tenure in management roles across their career (M = 10.92, SD = 7.5).

Procedure

Respondents were recruited using two methods. The first was to request HR representatives within organisations to distribute an online questionnaire via an email containing the survey link. The second consisted of relying on an email database of senior women leaders and directly invite them and other women leaders in their network to participate. The email database was used in a previous study (Livingston, 2019) and consisted of women working in full-time leadership positions within New Zealand. The survey contained an information page, and respondents were informed that their consent would be indicated by their completion of the questionnaire. Participants were offered the opportunity to complete the questionnaire during their normal working hours and were informed that the time required to complete the survey would not exceed 30 minutes. They were also eligible to enter a draw to win one of five $200 grocery vouchers by providing an email address, which was collected independently from the survey. Participants were also offered the opportunity to receive a summary of results from the study and were asked to provide their email address if so, which was also collected independently from the survey. The questionnaire was open for 8 weeks in total.

Measures

Meaningfulness of Work

Participants completed The Comprehensive Meaningful Work Scale (CMWS) developed by Lips-Wiersma and Wright (2012), a multidimensional scale that originally includes 28 items and encapsulates seven dimensions of meaningful work. Each item is measured using a 1-5 Likert-type scale and asks respondents to indicate the frequency with which they experience each item (1 = Never 5 = Almost Always). The internal consistency of the scale in its entirety has been found to be .92. Nunnaly (1978) suggested that internal consistency alpha coefficients of .70 and above can be considered acceptable, thus each of the seven dimensions of CMWS exhibited acceptable alpha coefficients (Unity with Others, .90, Serving Others, .83, Expressing Full Potential, .83, Developing the Inner Self, .72, Reality, .79, Inspiration, .89, and Balancing Tensions, .85). The test re-test reliability of the scale was found to be .80 after a two-month period, with both convergent validity and divergent validity evidenced in the authors' original paper. In an effort to ensure that the measure of Meaningfulness of Work aligned with the operational definition that we chose to employ, we excluded the scale-dimension of Reality, as the items in this scale-dimension were inconsistent with our operational definition and exhibited low face validity in this regard. Therefore, the subscales used to measure meaningfulness of work in this study were Unity with Others, Serving Others, Expressing Full Potential, Developing the Inner Self, Balancing Tensions, and Inspiration which together included 24 items. The items from the CMWS questionnaire are exhibited in Appendix B.

A sample item from this scale would be "I can talk openly about my values when we are making decisions".

Organisational Culture

To measure the four archetypical profiles of organisational culture, respondents completed the Organisational Culture Assessment Instrument (OCAI) developed by Cameron and Quinn (2006). The OCAI contains 24 items which revolve around the themes of: Dominant Characteristics, Organisational Leadership, Management of Employees, Organisational Glue, Strategic Emphases, and Criteria of Success. In the OCAI's original ipsative format respondents are provided with four statements for each of these six themes and are required to divide a total of 100 points between the four statements, allocating larger proportions of the possible 100 points to the statements that they agree with more. Each one of the four statements represents one of the four cultural archetypes, therein the weighting that a respondent gives to each statement provides insight into the cultural archetype that their organisation embodies.

This study utilized an adapted 1-5 Likert-type response format for the OCAI to allow it to cohere to the online questionnaire format of the study (1 = Strongly Disagree, 5 = Strongly Agree), adhering to past analyses of Kalliath, Bluedorn, and Gillespie (1999), and Helfrich et al. (2007). Participants were asked to respond to the 24 items based on their perceptions of their current organisation. An example Clan item from the scale is: "The organisation is a very personal place. It is like an extended family. People seem to share a lot of themselves". An example from the Market scale is: "The organisation is very results-oriented. A major concern is with getting the job done. People are very competitive and achievement-oriented". As an example of a Hierarchical item from the scale: "The organisation is a very controlled and structured place. Formal procedures generally govern what people do" and "The organisation is a very dynamic and entrepreneurial place. People are willing to stick their necks out and take risks" would be an example of an Adhocracy item.

The original measures for each culture type have been found to have good internal reliability as shown by Cronbach's Alpha. Clan, Adhocracy, Hierarchy, and Market cultures

have been found to have coefficient alphas of .81, .76, .86, and .95 respectively (Belias et al., 2015). Other research has also found each culture archetype to hold an internal reliability above 0.80 (Kalliath et al., 1999). Additionally, respondents were provided with a dialogue box which they could use to comment on their responses if they desired.

Old Boys Club

Respondents were requested to indicate the extent to which they believe that an informal cultural underbelly of 'the old boys club' exists in their organisation. Respondents were provided an operational definition of what 'old boys club' entails in the context of this study, as shown in Appendix B and indicated their agreement on a 1-5 Likert-type measure (1= Strongly Disagree, 5 = Strongly Agree). Respondents were provided with a dialogue box which they could use to comment and were encouraged to elaborate on their responses if they desired.

Work-Family Conflict

Respondents also completed The Work-Family Conflict Scale developed by Carlson, Kacmar, and Williams (2000), which measures work-family conflict using a 1-5 Likert-type measure (1 = Strongly Disagree, 5 = Strongly Agree) and includes six subscales that each uniquely capture a dimension of work-family conflict. Of these six subscales, three subscales specifically measure dimensions of family interference with work (FIW): time-based conflict, strain-based conflict, and behaviour-based conflict, and three subscales specifically measure dimensions of work interference with family (WIF). Only the three subscales that attended to family interference with work were used in this study, as measuring work interference with family was not a topic of focus. These three FIW subscales consisted of nine questions in total, with alpha coefficients of each subscale (time-based FIW, strain-based FIW, behaviour-based FIW) of .79, .87, and .85 respectively. An example item from the relevant subscales used would be:

"Because I am often stressed from family responsibilities, I have a hard time concentrating on my work." The items from the WFCS questionnaire are exhibited in Appendix B.

Following the completion of this scale, respondents were asked to comment on their typical experiences with work/family tensions, if any, and were able to respond qualitatively in a dialogue box. To clarify what we were asking, we added two example statements that they could have responded to: "Do you take the majority of the responsibility for activities relating to your family life?" and "Do you have a person (spouse, family member, friend, etc.) that helps you with activities relating to your family life". Participants were asked to comment on this to provide a deeper insight into the type of work/family conflict that they faced, and the degree to which they felt it affected them. Respondents were provided with a dialogue box which they could use to comment on their responses if they desired.

Quantitative Analysis

This study employed moderated multiple regression analysis to test the hypotheses. In moderated multiple regression, the presence of a moderating effect implies that the relationship between two variables (e.g. X and Y) varies depending on the value of a third variable (e.g. Z), the moderator (Zedeck, 1971). In this study, the relationship between organisational culture and experienced meaningfulness of work among women leaders was investigated, with the presence of an old boys club within the organisation and family interference with work explored as moderating variables in this relationship.

Qualitative Analysis

For the purpose of further developing an understanding of the challenges women in leadership positions face in their careers, respondents were asked to elaborate on their experiences of work-family tensions and Old Boys Clubs, using open dialogue boxes. Open-ended responses

were analysed using a thematic analysis – a method that allows patterns and themes within qualitative data to be identified, analysed, and reported (Braun & Clarke, 2006). This study aimed to identify and analyse recurring themes among respondents' comments to understand their experiences of work-life tensions and old boys clubs and how they shape meaningfulness at work, to provide greater context and depth of understanding regarding the ways in which these factors create challenges to women and to what degree. Braun and Clarke's (2006) step-by-step guide to performing a thematic analysis was followed to structure the research.

Results

Exploratory Factor Analyses

Exploratory Factor Analyses (EFA) were performed on SPSS for each scale included in the questionnaire, using either principal axis factoring with a direct oblimin rotation method, or principal components analysis with varimax rotation. EFA allows the error variance and unique variance to be partitioned from a variable, leaving only the shared variance remaining (Costello & Osborne, 2005). EFA thus enables the underlying factor structure of a variable to be investigated through shared variance. It was assumed that the factors that resulted from the EFA would represent the underlying and unobservable latent variables that the scales in the questionnaire were designed to capture, namely Meaningfulness of Work, Organisational Culture, and Family-Work Conflict.

Principal Axis Factoring was employed to analyse unidimensional scales (e.g. Work/Family Conflict). Principal Axis Factoring involves factors being successively extracted until the correlation matrix shows an appropriately large amount of variance accounted for by those factors (Yong & Pearce, 2013). When Principal Axis Factoring was used factors were rotated using Direct Oblimin Oblique rotation, thus allowing a pattern matrix to be produced that held information regarding factor and item loadings. Principal Components Factoring was

employed to analyse scales that measured multidimensional constructs (i.e. Meaningfulness), using Varimax rotational technique to produce an orthogonal simple structure.

Kaiser's Criterion was utilised to decide how many factors to retain, a criterion that suggests retaining all factors that hold an eigenvalue of above 1 (Kaiser, 1960). Due to criticism put forth that this criterion may allow for an overestimation in the quantity of factors extracted (Costello & Osborne, 2005), the scree test was also utilised in tandem with the eigenvalues to ascertain how many factors should be retained. The scree test was used tentatively, however, as the literature suggests that when the sample size falls below 200, the scree test may no longer be reliable (Yong & Pearce, 2013).

For all analyses of individual construct scales, the correlation matrix was investigated to decipher whether there were a large number of low coefficients for any particular items ($r <$ +/- .30), to check for indications of a lack of patterned relationships, or a large number of high correlations for any particular items ($r =$ +/- .70), to check for indications of multicollinearity (Yong & Pearce, 2013).

For all analyses of individual construct scales, the *Bartlett's Test of Sphericity* was investigated to ensure that the data held patterned relationships, as indicated by a significance level of $p < .05$. The *Kaiser-Meyer-Olkin (KMO) of Sampling Adequacy* was also examined to ensure sample adequacy, with a cut-off value of above .60, as recommended by (Cerny & Kaiser, 1997). The EFAs were used to ascertain the factor loadings and strengths of factors of items and dimensions within scales. Items were retained within factors that loaded .40 or higher on the expected factor.

Comprehensive Meaningful Work Scale

The Comprehensive Meaningful Work Scale (CMWS) that was used loaded on five factors that exhibited an eigenvalue greater than 1 in the initial EFA. This EFA was performed using

principle components factoring with varimax rotation. All six items belonging to the Unity with Others dimension loaded onto a single factor, except for item 3 which double loaded and was subsequently removed. The four items pertaining to the Serving Others dimension, and the four items pertaining to Inspiration all loaded neatly onto the same single factor, indicating that both subscales were capturing the same dimension of Meaningfulness. Thus, these two four-item dimensions were collapsed into one eight-item dimension, termed "Prosocial Purpose". None of the four items from the Expressing Full Potential dimension loaded on their expected factor, with all items instead loading on separate factors from each other. This entire subscale was therefore removed from further analysis. Within the Developing the Inner Self subscale, two of the three items loaded squarely onto a single factor, however item 17 failed to load on any factor and was thus removed. Of the Balancing Tensions dimension, three of the four items loaded strongly onto a single factor, however item 23 failed to load on any factor and was subsequently removed.

The removal of items after this initial EFA resulted in the retention of 18 items out of an original 25. These 18 items were again subjected to an EFA, resulting in a simple structure four factor solution where all items loaded on their expected factors, as shown in Appendix C, Table 1: Prosocial Purpose (i.e. Serving Others and Inspiration), Unity with Others, Balancing Tensions, and Developing the Inner Self. The Prosocial Purpose subscale explained 44.4% of the variance, Unity with Others explained 9.4% of the variance, the Balancing Tensions subscale explained a further 8.5%, and the Developing the Inner Self subscale explained 6.1%. In total, the CMWS items that were retained explained an accumulative 68.4% of the variance.

Competing Values Framework Culture Scales

The factor analysis for the Clan Culture subscale resulted in an expected single factor structure, with all items displaying moderate to strong factor loadings and appropriate communalities as

shown in Appendix C, Table 2. All items of this subscale were retained, with this single factor exhibiting an eigenvalue of 3.79 and explaining 56.1% of the variance.

The Adhocracy Culture subscale showed a two-factor solution. One of these factors comprised of items that measured the dominant organisational characteristic, organisational leadership, management style, and strategic emphasis of the culture, termed "Adhocratic Culture 1". The other factor was comprised of items that measured organisational glue and success criteria, termed "Adhocratic Culture 2" Because the organisational glue and success criteria items loaded strongly onto the second factor (.80 and .91, respectively), all items in this scale were retained with the assumption that Adhocracy Culture simply comprised of two dimensions within the context of New Zealand organisations. As shown in Appendix C, Table 3, the factors exhibited eigenvalues of 3.20 and 1.10, and explained 53.4% and 18.3% respectively, resulting in an accumulative 71.7% of the variance explained.

The factor analysis for the Market Culture subscale resulted in a single factor structure as expected, with all items displaying moderate to strong factor loadings and appropriate communalities as shown in Appendix C, Table 4. All items of this subscale were retained, with this single factor exhibiting an eigenvalue of 3.45 and explaining 50.2% of the variance.

The Hierarchy Culture subscale items unexpectedly failed to load strongly on any one factor. Two of the items (Organisational Management and Success Criteria) failed to load at all. Once those two items were deleted, the remaining four items did organise into a two-factor structure, but the item loadings were mostly very low and a reliability analyses returned a reliability value that was well below the recommended cut-off of .70 (Nunnally, 1978). A PCA was run to investigate whether this technique yielded more useful results, however the results were much the same. Thus, all items in the Hierarchy culture subscale were removed from further analyses.

The Work Family Conflict Scale

The family interference with work factor analysis resulted in a two-factor structure, where the time-based and strain-based conflict subscales loaded neatly onto one factor, and the behaviour-based subscale loaded onto the other. Reviewing the item wording of the behaviour-based subscale, it was realised that this three-item subscale was not particularly relevant to the definition of family-work conflict that was employed in this research, and therefore it would be simpler to exclude it from further analysis. Another factor analysis was performed that included only the time-based and strain-based subscales. This factor analysis resulted in a single factor structure with an eigenvalue of 4.03 that explained 60.7% of the variance as shown in Appendix C, Table 5 in which all item loadings were moderate to strong.

Descriptive Statistics and Intercorrelations

Following EFAs, composite indices for each variable were created for each measure by calculating the average response ratings of each scale. Descriptive statistics for each variable and intercorrelations are displayed in Table 1. Clan Culture was significantly and positively associated with all dimensions of Meaningfulness, as were all dimensions of Adhocracy Culture. Market Culture was negatively associated with all dimensions of Meaningfulness, significantly so on the Meaningfulness dimension of Unity with Others. Family Interference with Work (FIW) was significantly negatively associated with all dimensions of Meaningfulness. FIW and Clan Culture were also significantly negatively associated. Presence of an Old Boys Club (OBC) was significantly negatively associated with all dimensions of Meaningfulness, Clan Culture, and Adhocracy Culture, and. positively associated with Market Culture.

Table 1., Descriptive Statistics and Pearson's Correlation Matrix

Variable	M	SD	1	2	3	4	5	6	7	8	9	10
1. M – Unity	4.07	.69	*(.89)*									
2. M – ProPurpose	3.83	.61	.62**	*(.88)*								
3. M – DevSelf	4.04	.86	.60**	.45**	*(.73)*							
4. M - BalTens	3.19	.72	.56**	.60**	.53**	*(.83)*						
5. C – Clan	3.34	.87	.66**	.51**	.44**	.46**	*(.88)*					
6. C – Market	3.23	.81	-.18**	-.16	-.08	-.13	-.30**	*(.85)*				
7. C – Adhoc MLStratDC	2.92	.83	.44**	.46**	.36**	.31**	.69**	.07	*(.83)*			
8. C - Adhoc GlueSuccCrit	2.95	.94	.11	.19	.04	.04	.32**	.27**	.45**	*(.73)*		
9. Family Work Conflict	1.94	.92	-.36**	- .33**	-.35**	-.43**	-.29**	.17	-.11	.00	*(.90)*	
10. Old Boys Club	2.98	1.53	-.38**	-.35**	-.26**	-.33**	-.51**	.19	-.41**	-.28**	.35**	

*Note. ** Significant at p=0.01. Cronbach's alpha coefficients are shown in parentheses. M = Meaningfulness. M-Unity = Unity with Others. M-ProPurpose = Prosocial Purpose. M-DevSelf = Developing the Inner Self. M-BalTens = Balancing Tensions. C = Culture. C-Clan = Clan Culture. C-Market = Market Culture. C-Adhoc MLStratDC = Adhocratic Culture Management, Leadership, Strategic Emphasis, and Dominant Characteristic. C-Adhoc GlueSuccCrit = Adhocratic Culture Organisational Glue and Success Criteria.*

Hypothesis Testing

Moderated multiple regression analyses were conducted to test the hypotheses. FIW, OBC, and all culture dimensions were mean centered and multiplied to create two-way interaction terms. All culture dimensions were included in the first step (*Clan, Adhoc1, Adhoc2, Market).* The second step included these variables with the addition of FIW. In the third and final step, predictors from steps 1 and 2 were included, alongside two-way interaction terms between all culture dimensions and FIW (*Clan*FIW, Adhoc1*FIW, Adhoc2*FIW, Market*FIW).* This procedure was repeated for each of the four criterion dimensions of Meaningfulness (Unity with Others, Prosocial Purpose, Developing the Inner Self, and Balancing Tensions). This procedure was used to test hypotheses pertaining to OBC also. Significant two-way interactions were then plotted using unstandardized regression coefficients, and significant slope differences were calculated.

Main Effects

Clan culture was found to have a significant positive association with each of the four dimensions of Meaningfulness: Unity with Others (B = .57 p <.01), Prosocial Purpose (B = .22 p <.05), Developing the Inner Self (B = .44 p <.01) and Balancing Tensions (B = .39, p <.01) as shown in Table 2., indicating that at higher levels of Clan Culture meaningfulness of work is also higher, thus fully supporting hypothesis H1a. Adhocratic Culture 1 (adhocracy dimensions of dominant characteristics, organisational leadership, organisational management, and strategic emphasis) was found to be significantly associated with the Prosocial Purpose dimension of Meaningfulness only at the less stringent value of p <.10 (B = .18, p <.10). Interestingly, when FIW was included in the model, Adhocratic Culture 1 became significantly associated with Prosocial Purpose (B = .19, p <. 05). Hypothesis H1b, stating that Adhocracy

culture type would positively relate to experienced meaning of work among women leaders, was partially supported. H1c and H1d, which posited that Hierarchy culture type and Market culture type would negatively relate to experienced meaningfulness of work among women leaders, were not supported.

Family Interference with Work was found to have a significant negative relationship with each of the four dimensions of Meaningfulness (Unity with Others, B = -.14, p <. 05; Prosocial Purpose, B = -.15, p <. 05; Developing the Inner Self, B = -.25, p <.01; Balancing Tensions, B = -.25, p < .01). These findings indicate that women leaders' experience of meaningfulness of work is lower when FIW is higher. Thus, hypothesis H2a was supported.

Old Boys Club was not found to have a significant relationship with any of the four dimensions of Meaningfulness, thus indicating that the presence of an OBC does not detract from women leaders' experiences of meaningfulness of work. Therefore, hypothesis H3a was not supported.

Table 2. Summary of Regression Analyses for Interactions Between All Dimensions of Meaningfulness, Clan Culture, Adhocratic Culture, Market Culture, and Family Interference with Work.

		Unity with Others				Prosocial Purpose				Developing the Inner Self				Balancing Tensions			
Step	***Predictors***	***B***	***SE***	***CI (lo)***	***CI (up)***	***B***	***SE***	***CI (lo)***	***CI (up)***	***B***	***SE***	***CI (lo)***	***CI (up)***	***B***	***SE***	***CI (lo)***	***CI(up)***
1.	Clan	**.55****	.10	.36	.75	**.22***	.10	.02	.42	**.44****	.08	.15	.74	**.39****	.12	.16	.63
	Adhoc1	**.02**	.10	-.17	.22	**.18†**	.10	-.02	.38	.12	.15	-.17	.41	.04	.12	-.20	.27
	Adhoc2	-.10	.07	-.22	.05	.02	.07	-.12	.15	-.15	.15	-.35	.05	-.11	.08	-.28	.05
	Market	.07	.08	-.10	.12	-.07	.08	-.22	.09	.09	.10	-.14	.32	.04	.10	-.15	.23
	R^2	**.45****				**.29****				**.23****				**.22****			
2.	Clan	**.50****	.10	.30	.70	.16	.10	-.04	.36	**.36***	.15	.07	.65	**.30****	.12	.07	.54
	Adhoc1	.03	.10	-.17	.22	**.19***	.10	.01	.38	.14	.14	-.14	.42	.04	.11	-.19	.27
	Adhoc2	-.09	.07	-.22	.04	.02	.07	-.12	.15	-.14	.10	-.34	.06	-.13	.08	-.28	.03
	Market	.07	.08	-.09	.23	-.05	.08	-.21	.10	.11	.11	-.12	.33	.07	.09	-.12	.25
	FIW	**-.12***	.06	-.25	-.00	**-.15***	.06	-.27	-.02	**-.25****	.09	-.43	-.07	**-.25****	.07	-.40	-.11
	ΔR^2	**.03**								**.07****				**.09****			
	R^2	**.47**								**.29****				**.31****			
3.	Clan	**.54****	.10	.35	.73	**.17†**	.10	-.03	.37	**.37***	.14	.09	.66	**.30***	.12	.07	.53
	Adhoc1	-.01	.10	-.20	.18	**.18†**	.10	-.02	.38	.12	.15	-.17	.41	.06	.12	-.18	.30
	Adhoc2	-.11	.07	-.23	.02	.03	.07	-.11	.16	-.14	.10	-.33	.06	-.10	.08	-.25	.06
	Market	.08	.08	-.07	.23	-.07	.08	-.23	.09	.13	.11	-.10	.35	.05	.09	-.14	.23
	FIW	**-.20****	.06	-.32	-.08	**-.15†**	.07	-.28	-.02	**-.30****	.09	-.49	-.19	**-.27****	.08	-.42	-.11
	Clan*FIW	**-.27****	.10	-.47	-.07	.03	.11	-.19	.25	-.23	.16	-.55	.08	-.10	.12	-.34	.15
	Adhoc1*FIW	.12	.10	-.08	.32	-.10	.11	-.32	.12	.12	.16	-.19	.43	.01	.13	-.24	.26
	Adhoc2*FIW	.10	.07	-.04	.25	-.05	.08	-.21	.12	.19	.12	-.04	.43	.00	.09	-.17	.18
	Market*FIW	**-.22****	.08	-.38	-.05	-.02	.09	-.20	.15	-.17	.12	-.42	.07	.10	.10	-.30	.11
	ΔR^2	**.05***				**.20**				**.04**				**.01**			
	R^2	**.53****				**.35**				**.33**				**.32**			

*Note: N=109. CI = Confidence Intervals (95%). Adhoc1 = Adhocratic Culture Dimensions of Management, Leadership, Strategic Emphasis, and Dominant Characteristic. Adhoc 2 = Adhocratic Culture Dimensions of Organisational Glue and Success Criteria. FIW = Family Interference with Work. **p < .01 (two-tailed). *p <.05 (two-tailed). † p < .10*

Table 3. Summary of Regression Analyses for Interactions Between All Dimensions of Meaningfulness, Clan Culture, Adhocratic Culture, Market Culture, and Old Boys Club.

		Unity with Others				Prosocial Purpose				Developing the Inner Self				Balancing Tensions			
Step	***Predictors***	***B***	***SE***	***CI (lo)***	***CI (up)***	***B***	***SE***	***CI (lo)***	***CI (up)***	***B***	***SE***	***CI (lo)***	***CI (up)***	***B***	***SE***	***CI (lo)***	***CI (up)***
1.	Clan	**.55****	.10	.36	.75	**.22***	.10	.02	.42	**.44****	.08	.15	.74	**.39****	.12	.16	.63
	Adhoc1	.02	.10	-.17	.22	**.18 †**	.10	-.02	.38	.12	.15	-.17	.41	.04	.12	-.20	.27
	Adhoc2	-.10	.07	-.22	.05	.02	.07	-.12	.15	-.15	.15	-.35	.05	-.11	.08	-.28	.05
	Market	.07	.08	-.10	.12	-.07	.08	-.22	.09	.09	.10	-.14	.32	.04	.10	-.15	.23
	R^2	**.45****				**.29****				**.23****				**.22****			
2.	Clan	**.50****	.10	.30	.70	.16	.10	-.04	.36	**.36***	.15	.07	.65	**.30****	.12	.07	.54
	Adhoc1	.03	.10	-.17	.22	**.19***	.10	.01	.38	.14	.14	-.14	.42	.04	.11	-.19	.27
	Adhoc2	-.09	.07	-.22	.04	.02	.07	-.12	.15	-.14	.10	-.34	.06	-.13	.08	-.28	.03
	Market	.07	.08	-.09	.23	-.05	.08	-.21	.10	.11	.11	-.12	.33	.07	.09	-.12	.25
	OBC	-.02	.04	-.10	.07	-.02	.04	-.10	.07	-.01	.06	-.13	.11	**-.03**	.05	-.13	.07
	ΔR^2	**.03**				**.05***				**.07****				**.09****			
	R^2	**.47**				**.33***				**.29****				**.31****			
3.	Clan	**.54****	.10	.34	.75	**.23***	.10	.02	.43	**.43****	.16	.13	.74	**.40****	.13	.14	.65
	Adhoc1	.02	.10	-.18	.22	.16	.10	-.04	.36	.12	.15	-.17	.42	-.00	.12	-.25	.24
	Adhoc2	-.09	.07	-.23	.06	-.02	.07	-.16	.13	-.16	.11	-.38	.05	**-.15†**	.09	-.33	.02
	Market	.08	.09	-.09	.25	.00	.08	-.17	.17	.18	.13	-.08	.43	.10	.10	-.11	.30
	OBC	-.05	.04	-.13	.04	-.03	.04	-.12	.05	-.05	.06	-.18	.07	-.06	.05	-.16	.04
	Clan*OBC	**-.12 †**	.06	-.24	.01	.01	.06	-.12	.14	-.06	.10	-.25	.13	-.04	.08	-.12	1.9
	Adhoc1*OBC	**.13 †**	.07	-.01	.26	-.05	.07	-.18	.08	.09	.10	-.11	.28	-.10	.08	-.26	.07
	Adhoc2*OBC	.01	.04	-.07	.08	.06	.04	-.02	.14	.05	.06	-.07	.18	.02	.05	-.08	.11
	Market*OBC	-.03	.05	-.13	.07	**.09†**	.05	-.01	.19	.06	.08	-.09	.22	.08	.06	-.05	.27
	ΔR^2	.03				.04				.03				.03			
	R^2	.48				.34				.26				.26			

*Note: N=109. CI = Confidence Intervals (95%). Adhoc1 = Adhocratic Culture Dimensions of Management, Leadership, Strategic Emphasis, and Dominant Characteristic. Adhoc 2 = Adhocratic Culture Dimensions of Organisational Glue and Success Criteria. FIW = Family Interference with Work. **p < .01 (two-tailed). *p <.05 (two-tailed). † p < .10*

Two-way Interaction Effects

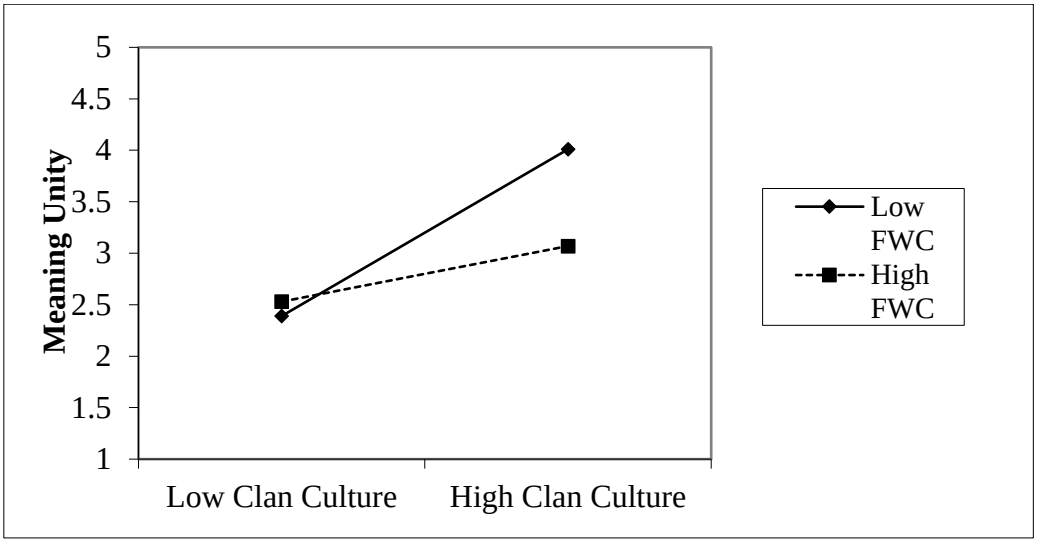
A significant two-way interaction effect was found between Clan culture and FIW on the Meaningfulness dimension of Unity with Others (B = -.27, $p < .01$), as shown in Table 2. These findings indicate that at low levels of Clan culture, experienced meaningfulness of work is not significantly different between those who experience high or low FIW. At high levels of Clan Culture, those who experience low FIW experience their work as significantly more meaningful than those who experience high FIW, thus hypothesis H2b was supported.

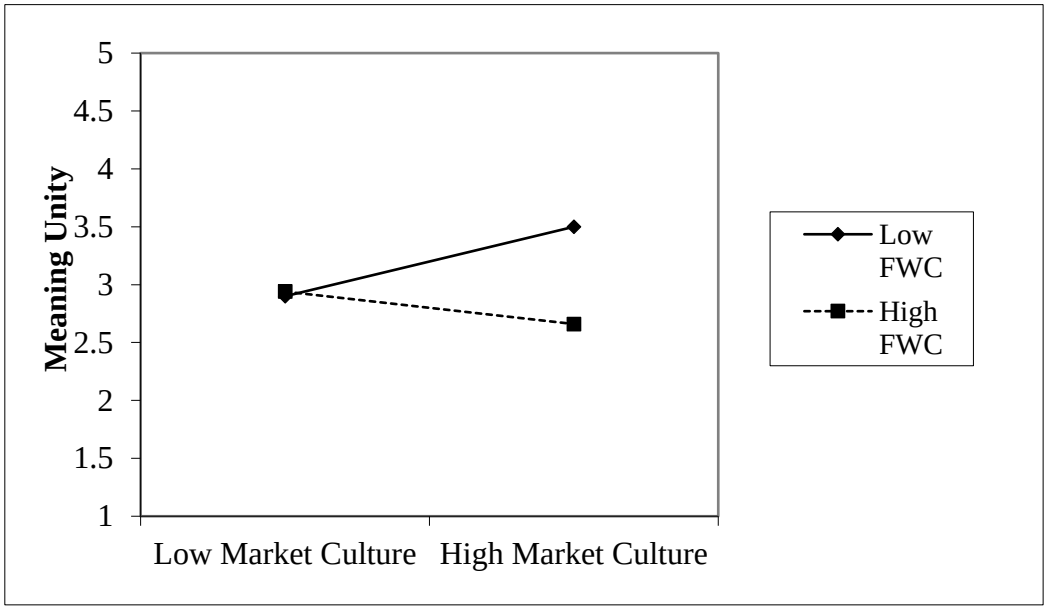
A significant two-way interaction effect was also found between Market Culture and FIW on the Unity dimension of Meaningfulness (B = -.22, $p < .01$). This interaction indicates that, at low levels of Market Culture, women do not differ in their experience of meaningful work irrespective of high or low FIW. At high levels of Market culture, those who experience high FIW experience their work as significantly less meaningful than women leaders who experience low meaningfulness, thus hypothesis H2d was supported.

No other significant interaction effects were found between Culture type and FIW on any dimensions of meaningfulness, therefore hypotheses H2c and H2e were not supported.

Although no significant interaction effects were found between any culture type and OBC across dimensions of Meaningfulness at $p<.05$, there were significant effects identified at the less stringent $p < .10$. For example, interaction effects between Clan culture and OBC (B = -.12, $p < .10$) were found for the Unity with Others dimension of Meaningfulness. On this same dimension of Meaningfulness, a similar interaction effect was found between Adhocracy Culture 1 and OBC (B = .13, $p < .10$). The interaction between Market Culture and OBC on the Prosocial Purpose dimension of Meaningfulness mirrored this also (B = .09, $p < .10$). These results suggest that the presence of an OBC does have the potential to undermine Meaningfulness in social dimensions in Clan, Adhocracy, and Market cultures. That these

effects were significant at the less stringent $p < .10$ level may indicate that a lack of power was responsible for a lack of significance, more so than the lack of an effect. However, due to a lack of statistical significance, hypotheses H3b and H3c were not supported.





Qualitative Data Analysis

Of the 109 respondents that completed the questionnaire, 95 (87.16%) provided comments regarding their experiences with work/family tensions, while 65 (59.63%) provided elaboration

to the open-ended sections concerning the presence of an Old Boys Club.

Work/Family Tensions

The qualitative data pertaining to work/family tensions resulted in five themes reflecting unique forms of family responsibilities. The themes are as follows: 1) respondent takes full or most responsibility for family, 2) responsibility is equally shared between the respondent and their partner or other person, 3) the partner of the respondent or other person takes full responsibility for family, 4) the respondent does not have family responsibilities and/or does not experience tension between family and work. It is valuable to note that "other person" was commonly referred to by women leaders as an individual who was not a romantic partner or spouse, but was instead an individual who assisted the respondent with family responsibilities such as a sibling, parent, friend, or au pair.

Full or Most Responsibility. 24% of women leaders indicated that they assume either all or most of the responsibility for attending to needs pertaining to family, household chores, or dependents, despite having a partner or other person. For many respondents, this imbalance resulted in themes of high levels of tension between family and work life being experienced. One respondent stated "I take most of the responsibility for cleaning and maintaining the inside and outside of the house. I do have a partner who helps but does not think of doing things on their own". Another commented "The hardest part is needing to take time off when my child becomes sick. My husband constantly believes it should be me taking the time off, so it adds pressure to me in my workplace when I am required to take extra time out". Further, one respondent explained "Even though I work full-time, as does my husband, I still need to do 90% of home-based activity caring for children, taking leave to look after them when they are sick, cooking, cleaning, etc. Anything to do with the children is my responsibility. This includes

paying house-hold bills/organising kids trips/schoolwork, etc. This means less time to enjoy being with my kids and having no time to myself".

Equal Responsibility. 41% of women leaders indicated that responsibilities regarding family, household chores, or dependents were shared fairly evenly between themselves and their partner or other person. Many comments echoed statements such as: "My family environment is one of mutual sharing of responsibility", or "My partner and I work as a team to share responsibilities and balance our family and working lives". Interestingly, approximately one third of the responses that alluded to equally shared responsibility also alluded to the fact that they still felt as though tensions between work and family life were generally high, with some stating they were still doing all or most of the emotional labour. One respondent stated, "While things like child pick-up/drop-off are evenly split between my spouse and I, most of the emotional labour around these tasks sit with me."

Partner/Other Person Takes Full or Most Responsibility, 4% of women leaders expressed that their partners or other person held most of the responsibility for tasks pertaining to family care, household chores, and/or dependents. Interestingly, this did not seem to systematically relate to a decrease in work/family tensions, with many respondents describing how their commitment to their work created tensions at home. One respondent explained "Because I have a supportive spouse… I tend to not have family matters interrupt with my work life; however I often get accused of putting my work before my family… my strong work ethic is not good for work/life balance". Another stated "My partner is a stay-at-home father however I am the main income earner. I would say that my family time suffers because of the stresses of work."

No Responsibility or Work/Family Tensions. 15% of respondents explained that their family responsibilities were either minimal or essentially non-existent, most commonly due to having no children or other dependents. Among these respondents, the general consensus was that work/family tensions did not frequently occur. For example, one respondent stated they were

"Married with no children – nothings gets in the way of work", another explained "There is only my partner and I, so there is very little family stress".

Old Boys Club

The thematic analysis of the qualitative pertaining to the presence of an Old Boys Club in women leaders' organisations resulted in five themes regarding the degree to which the presence of an Old Boys Club or a similar clique was visible: 1) there is a visible, pervasive OBC that negatively affected female leaders in the organisation, 2) there has historically been an OBC in the organisation that is being broken down over time, 3) there is no visible OBC in the organisation, 4) there is no OBC but there remains a lack of gender equality in representation and recognition at senior levels, and 5) there is an equivalent clique within the organisation, not necessarily an OBC.

Visible Old Boys Club. 31% of women leaders indicated that an OBC did visibly exist in the organisation, with one respondent explaining "The old boys club here even has a name… it is a group of senior male staff and their female personal assistants that have regular meetings to socialise and chat… recently a senior women [sic] was in a meeting about a contentious issue and found that the topic had already been discussed at one of these informal meetings from which she had been excluded… we have recently had several senior women miss out on opportunities and leave the organisation." Another respondent stated, "there is a long history of this being a male-dominated institution and the networks between men, especially at a senior level, are more established than for women…". Another respondent described that "There is a large portion of older men who have a strong network across the organisation… they lunch together and frequently treat female staff as lesser… they can be heard discussing a female staff member's appearance, her clothing, or making comments about how good looking some of the younger girls are."

Existing but Decreasing OBC. 20% of women in leadership positions discussed how the organisation has historically seen an OBC, however it either had become disestablished over time, or was beginning to break down. As an example, one of the responses was "There certainly is, and has been since I began in the mid-2000's, however it is slowly and surely being disestablished."

*No Visible OBC***.** 34% of women leaders stated that there is no Old Boys Club in their organisation that they have seen or experienced, with comments such as "In my organisation our chair and CEO are female, with 3 of 5 members of the senior leadership team being female also. If there was ever an OBC we kicked them to touch long ago."

*No Visible OBC but a Lack of Equality***.** 7% of women leaders stated that although there is not an OBC in their organisation, a gender disparity in representation and recognition persists. Examples of comments that alluded to this were "There is definitely a lack of recognition of women leaders in my organisation, however I have never seen or experienced an old boys club here", and "I find as a female I have to have more results, not talk up achievements but let them speak for themselves before I am seen to be a leader or subject matter expert."

Equivalent Clique. 8% of women leaders described that irrespective of an OBC in their organisation, other cliques persisted from which people were excluded based on factors other than gender. One respondent explained "Some of what would be the old boys are actually women in the clique… decisions are made against an unwritten set of rules and any consultation is just lipstick on a pig". Another comment expressed "Within my organisation it is the tenure that determines hierarchy, not gender… my tenure has not been as extensive as those in the "inner group" so I'm not invited in."

Discussion

As the desire for work to provide something more than economic resources has increased among individuals in recent decades, so too has the organisational literature increasingly focused on understanding factors that contribute to work being experienced as meaningful (e.g. Pratt & Ashforth, 2003; Rosso, Dekas, & Wrzesniewski, 2010; Steger, Dik, & Duffy, 2012; Šverko & Vizek-Vidović, 1995). Most theoretical models of meaningful work have failed to incorporate the societal factors and organisational contexts within which the individual operates, and models of meaningfulness that incorporate organisational factors have been deficient in the inclusion of social and cultural influences and contexts (Bailey et al., 2017, Lysova et al., 2019). The aim of this research was to investigate factors relating to formal and informal organisational culture and family-work conflict that worked to facilitate or undermine experienced meaningfulness of work among women in leadership positions. A self-report online questionnaire was distributed to women in leadership positions working in various organisations operating within a multitude of industries and sectors within New Zealand.

The quantitative findings indicate that both organisational culture and family interference with work can significantly affect experienced meaningfulness of work among women leaders, and that family interference with work moderates the relationship between organisational culture and experienced meaningfulness. Moreover the findings of this study indicate that an organisational culture that is more oriented toward values of Clan culture (i.e. emphasises employee empowerment and growth, provides and atmosphere of membership and mutual support, and encourages alignment to common goals) allows for greater meaningfulness of work to be experienced among women leaders than cultures that prioritise bureaucracy, strong achievement-orientation, and competitiveness. These findings align with literature that suggests such a relationship exists between organisational cultures that exhibit characteristics that align with Clan culture and meaningfulness of work (Cardador & Rupp, 2011).

Family Interference with Work (FIW) was found to have a negative association with all dimensions of meaningfulness, indicating that higher levels of FIW undermine the meaningfulness of work experienced by women leaders. This finding contributes empirical support for the argument put forth by Rosso et al. (2010) that attempting to negotiate the competing demands between work and family domains is likely to influence the experience of meaningfulness of work. This notion was also supported qualitatively, with most respondents reporting tensions occurring between their family and work domains regardless of whether they took all or most of the responsibility for family life, chores, and dependents, or when these responsibilities were split equally or rested most with a partner or other person.

Interestingly, this was not strongly reflected in the strain-based FIW quantitative findings. Only 12% of women leaders indicated that they were preoccupied with family matters at work due to stress at home, with 10% stating that stress at home caused them difficulty concentrating at work. Only 12% of women leaders stated that tensions and anxieties from their family life weakened their ability to do their job. 19% of women leaders. In the time-based FIW quantitative findings, 15% of women leaders agreed that time spent on family responsibilities interfered with work responsibilities, 23% stated that the time they spent with their families caused them to not spend time on work activities that could benefit their career, and 19% said that they have to miss work activities due to family responsibilities. These discrepancies between qualitative and quantitative findings may have arisen from a difference in what was being measured – the Work Family Conflict Scale (Carlson, Kacmar, and Williams, 2000) mostly measured the extent to which family responsibilities interfered with one's career and ability to work effectively. Contrastingly, in the qualitative data the focus was much more on whether tensions existed and what sort of tensions they were instead of whether those tensions were damaging to women leaders' ability to focus on their work and their careers, which are two very different matters.

The qualitative findings indicated that work/family tensions persisted for many women in leadership positions, regardless of whether they took full, half, or minimal responsibility for family-life, chores, and dependents. The qualitative findings also indicated that around one third of women leaders involved in this study worked in organisations with a strong old boys club, and approximately a third worked in organisations where no old boys club was visible. Other key themes that emerged from qualitative data regarding old boys club were that there was an old boys club in the organisation that respondents worked in though it was slowly being disestablished, that despite the lack of an old boys club gender inequality still persisted at senior ranks, and that in some organisations where no old boys club was visible other forms of exclusive cliques, such as tenure, persisted instead. The potentially complex cliques that disadvantage individuals at work beyond traditional old boys clubs will be discussed later in this section.

Theoretical and Practical Implications

The present study has several theoretical and practical applications. Firstly, it is one of few studies that examines how social and cultural factors combine with organisational culture to facilitate or undermine experienced meaningfulness of work, and is the only study to date to examine this in the specific context of women in leadership positions. A practical implication of this finding is that organisations who are designing an organisational cultural change initiative may be guided to incorporate Clan culture values into their design, to enhance the ability for experienced meaningfulness of work to be fostered.

The qualitative findings suggest that women in leadership positions experience different kinds of tensions between their work and family domains, from workload to emotional labour, existing tensions or self-imposed, irrespective of the amount of family responsibility they actually assume. These tensions stem from socially established norms about women in the

family context and do undermine experienced meaningfulness of work. This must be highlighted as an important implication of this research as it illuminates a multifaceted and complex relationship between the impact that work demands can have on women leaders, and the tensions that those women then experience even if they are not primarily responsible for their family lives. More research into the relationships between work demands and differing forms of tensions in relation to experienced meaningfulness of work should be conducted to contribute to a more enriched understanding of how these factors interconnect and influence meaningfulness of work among women in leadership positions.

Further, this study also contributed the finding that FIW has the power to significantly undermine experienced meaningfulness of work on relational dimensions among women in leadership positions who operate within an organisation that embodies Clan or Market culture values. Not only do these findings provide insight into how organisational and cultural factors combine to influence experienced meaningfulness of work, they also highlight that the differing tensions that women leaders face in respect to their family lives can be detrimental to their ability to experience their work as meaningful, even when the organisational culture is one that provides the conditions for meaningfulness of work to be high. This highlights a need for more literature that investigates how organisations can support women leaders to manage these competing demands to allow women leaders to experience their work as being as meaningful as possible. These findings can also provide organisations with a richer understanding of personal factors that may negatively impact the meaningfulness of their women leaders and may be of practical use in the development and implementation of policies.

Quantitative findings regarding the presence of an Old Boys Club showed 47% of respondents agreed that an OBC was present in their organisations, while 45% disagreed that this was the case. This was reflected strongly in the qualitative findings also. However, OBC was not found to significantly undermine experienced meaningfulness of work among women

leaders regardless of organisational culture. This finding is rather interesting and counter-intuitive, thus future research should investigate whether the presence of an OBC has any significant negative impact on women in leadership positions, and if not, work to determine factors that are protecting women in leadership positions from this.

Limitations and Directions for Future Research

Though the present study proposes valuable contributions to both organisational literature and practice, there are also several limitations to take into consideration. Firstly, as this study utilised self-report measures, it is possible that the data may have been marred by social desirability bias – a bias which describes the tendency to over-report socially desirable attitudes and under-report socially undesirable attitudes (Krumpal, 2013; Latkin, Edwards, Davey-Rothwell, & Tobin, 2017). The effect of social desirability bias was minimised by providing full assurance to respondents that their responses and identities would be anonymous, or, if they chose to supply their email addresses, confidential and protected. Further, due to this research relying on a cross-sectional design, data may have been vulnerable to common method bias (Podsakoff et al., 2003). Common method bias can originate from common method variance, a term that denotes variance that more attributable to measurement methodology more so than variance in the constructs that the measures aim to capture (Podsakoff et al., 2013). The potential implication of such a bias is that interrelations between predictor and outcome variables may be overestimated (Podsakoff, 2013).

Another limitation of this research is that the sample size was rather small, comprising of 109 usable responses. When investigating interaction effects, and considering the number of variables examined, an appropriate sample size would have consisted of 218 participants or more to ensure adequate statistical power, according to a power analysis that was conducted using G Power (Faul, Erdfelder, Lang, & Buchner, 2007). In some cases, results were

significant only at $p<.10$, instead of the generally accepted $p<.05$, though beta weight values indicated that a lack of significance was due to an insufficient sample size, and thus insufficient power, more so than because of an absence of an effect. Further, respondents belonged to a wide variety of different industries, sectors, and organisations with each therefore being represented by only a few respondents. It is the case however that this research was interested in a population that provided only a narrow pool of possible respondents, thus recruiting women leaders into the study was arduous and the ideal sample was simply unattainable given the time-based resource restrictions surrounding this research, and the limited number of women in senior leadership positions in New Zealand.

Finally, other limitations originate from the scales used to capture the variables of interest. Though the Organisational Culture Assessment Instrument (OCAI; Cameron & Quinn, 2006) had been previously found to hold acceptable coefficient alphas of .81, .76, .86, and .95 for Clan, Adhocracy, Hierarchy, and Market cultures respectively (Belias et al., 2015), exploratory factor analyses found that the Hierarchy subscale was completely unusable and therefore was excluded from further analysis. This could be attributable to many causes, for example, it is possible that very few or none of the respondents worked in an organisation with a predominantly Hierarchical culture. Further, it is possible that dominant Hierarchical cultures are not common in New Zealand organisations, or that social desirability bias influenced respondents to rate their organisations as less Hierarchical than they actually are. It could also be the case that while the OCAI is generally considered a fairly robust measure of organisational culture, the items and scales simply fail to portray organisational cultures in the New Zealand context as it does in other countries.

The degree to which an Old Boys Club was present was measured with a single item. It is possible that the lack of significant results pertaining to OBC could have been due to the absence of a scale that captured different features of how an OBC may be manifested, as

suggested in the qualitative comments provided. Future research could develop a scale that more reliably portrays OBCs' complexity and dimensionality.

Given that the qualitative data showed that it was almost twice as common for responsibilities of family-life, chores, and dependents to be equally divided between women in leadership positions and their partners or other person, than for women leaders to bear those responsibilities alone, it would be valuable to investigate the ways in which organisational culture and family interference with work undermine or facilitate the experienced meaningfulness of work among men in leadership positions also.

Conclusion

This study aimed to investigate the relationship between formal and informal aspects of organisational culture and their relation to meaning of work experienced by women leaders, and to investigate the contribution of experienced tensions between the work and family domains (as family interfering with work) to meaning of work among women leaders. The findings reveal that organisations that operate with Clan cultural values that emphasise employee empowerment and growth, provide and atmosphere of membership and mutual support, and encourages alignment to common goals, allows for greater meaningfulness of work to be experienced among women leaders than cultures that are oriented toward other cultural values. The findings also revealed that work/family conflict in the form of family interference with work had a negative effect on the experienced meaningfulness of women. Moreover, it was found that women who experienced greater family interference with work experienced significantly less meaningfulness of work on relational dimensions in both Clan and Market cultures, than women who experienced less family interference with work. This research offers several avenues for future research and provides findings that can be used to

guide organisations when creating policies relating to work-family balance, as well as when they are designing organisational change initiatives.

References

Allen, T., Eby, L., Poteet, M., Lentz, E., & Lima, L. (2004). Career benefits associated with mentoring for protégés: A meta-analysis. Journal of applied psychology, 89(1), 127

Auster, E. R. (2001). Professional women's midcareer satisfaction: Toward an explanatory framework. *Sex Roles: A Journal of Research, 44*: 719-750

Bailey, C. , Madden, A. , Alfes, K. and Fletcher, L. (2017), The Meaning, Antecedents and Outcomes of Employee Engagement: A Narrative Synthesis. *International Journal of Management Reviews, 19:* 31-53. doi:10.1111/ijmr.12077

Baumeister, R. F. (1991). *Meanings of life*. Guilford Press.

Belias, D., Koustelios, A., Vairaktarakis, G., & Sdrolias, L. (2015). Organizational culture and job satisfaction of Greek banking institutions. *Procedia-Social and Behavioral Sciences*, *175*(1), 314-323.

Bird, S. (1996), "Welcome to the men's club: homosociality and the maintenance of hegemonic masculinity", Gender & Society, Vol. 10 No. 2, pp. 120-132

Blau, G., Tatum, D. S., Ward-Cook, K., Dobria, L., & McCoy, K. 2005. Testing for time-based correlates of perceived gender discrimination. *Journal of Allied Health*, *34*(3): 130-137.

Both-Nwabuwe JMC, Dijkstra MTM and Beersma B (2017) Sweeping the Floor or Putting a Man on the Moon: How to Define and Measure Meaningful Work. Front. Psychol. 8:1658. doi: 10.3389/fpsyg.2017.01658

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative research in psychology*, *3*(2), 77-101.

Brettel, M., Chomik, C., Flatten, T. (2015), "How organizational culture influences innovativeness, proactiveness, and risk-taking: fostering entrepreneurial orientation in SMEs", *Journal of Small Business Management, 53,* 4 (868-885) doi:10.1111/jsbm.12108

Brief, A. P., & Nord, W. R. (1990a). *Meanings of occupational work.* Lexington: Lexington Books.

Brough, P., Kelling, A. (2002). Women, work, & wellbeing: the influence of work-family and family-work conflict. *New Zealand Journal of Psychology*, *31*(1), 29-38

Byron, K. (2005). A meta-analytic review of work-family conflict and its antecedents. *Journal of Vocational Behavior, 67*, 169–198.

Cameron, K. S., Quinn, R. E. (1999). Diagnosing and changing organizational culture. Based on the Competing Values Framework. Reading, MA: Addison-Wesley

Cameron, K. S., Quinn, R. E., Degraff, J., Thakor, A. V. (2006). Competing values leadership. Cheltenham, England: Elgar.

Cardador, M. T., & Rupp, D. E. (2011). Organizational culture, multiple needs, and the meaningfulness of work. In N. M. Ashkanasy, C. P. M. Wilderom, & M. F. Peterson (Eds.). Handbook of organizational culture and climate (pp. 158–180). (2nd ed.). Thousand Oaks, CA: Sage

Carlson, D. S., Kacmar, K. M., & Williams, L. J. (2000). Construction and initial validation of a multidimensional measure of work–family conflict. *Journal of Vocational behavior*, *56*(2), 249-276.

Cartwright, S., & Holmes, N. (2006). The meaning of work: The challenge of regaining employee engagement and reducing cynicism. *Human resource management review*, *16*(2), 199-208.

Cerny, B. A., & Kaiser, H. F. (1977). A study of a measure of sampling adequacy for factor-analytic correlation matrices. *Multivariate behavioral research*, *12*(1), 43-47.

Chatman, J. A., O'Reilly, C. A. (2016). Paradigm lost: reinvigorating the study of organizational culture. *Research in Organizational Behaviour.*

Cronbach, L. J., & Furby, L. (1970). How we should measure "change" – or should we? *Psychological Bulletin, 74,* 68-80

Costello, A. B., & Osborne, J. (2005). Best practices in exploratory factor analysis: Four recommendations for getting the most from your analysis. *Practical assessment, research, and evaluation*, *10*(1), 7.

Deci, E. L., & Ryan, R. M. (2000). The "what" and "why" of goal pursuits: Human needs and the self-determination of behavior. *Psychological Inquiry, 11*, 227-268

Denison, D. R., Spreitzer, G.M. (1991). Organizational culture and organizational development: a competing values approach. Research in Organizational Change and Development, 5, 1-21.

Dik, B. J., & Duffy, R. D. (2009). Calling and Vocation at Work: Definitions and Prospects for Research and Practice. *The Counseling Psychologist*, *37*(3), 424–450.

Eagly, A.H. and Carli, L.L. (2007) Women and the Labyrinth of Leadership. *Harvard Business Review, 85*: 62-71

Eagly, A. H., & Carli, L. L. (2012). Women and the labyrinth of leadership. *Contemporary issues in leadership*, 147-162.

Edwards, J. R., & Rothbard, N. P. (2000). Mechanisms Linking Work and Family: Clarifying the Relationship between Work and Family Constructs. *Academy of Management Review, 25:* 178-199

Ensher, E. A., Grant-Vallone, E. J., Donaldson, S. I. (2001). Effects of perceived discrimination on job satisfaction, organizational commitment, organizational citizenship behaviour, and grievances. *Human Resources Development Quarterly, 12*(1), 53-74

Fairlie, P. (2011). Meaningful Work, Employee Engagement, and Other Key Employee Outcomes: Implications for Human Resource Development. *Advances in Developing Human Resources*, *13*(4), 508–525.

Faul, F., Erdfelder, E., Lang, A., & Buchner, A. (2007). G*Power 3: A flexible statistical power analysis program for the social, behavioral, and biomedical sciences. Behavior Research Methods, 39(2), 175-191. doi:10.3758/bf03193146

Fisher, V., Kinsey, S. (2013). Behind closed doors! Homosocial desire and the academic boys club. Gender in Management: An International Journal, 29(1) 44-64, doi:10.1108/ GM-10-2012-0080

Frone, M.R., Yardley, J.K., Markel, K.S. (1997). Developing and testing an integrative model of the work-family interface. *Journal of Vocational Behavior, 50*: 145-67

Geertz, C. (1973). *The interpretation of cultures.* New York: Basic Books

Geldenhuys, M., Laba, K., & Venter, C. M. (2014). Meaningful work, work engagement and organisational commitment. *SA Journal of Industrial Psychology*, *40*(1), 01-10.

Goffee, R. and Jones, G. (1996), “What holds the modern company together?”, Harvard Business Review, available at: https://hbr.org/1996/11/what-holds-the-modern-company-together

Goodman, E. A., Zammuto, R. F., & Gifford, B. D. (2001). The competing values framework: Understanding the impact of organizational culture on the quality of work life. *Organization Development Journal*, *19*(3), 58.

Grant Thornton. (2018). Women in business: beyond policy to progress. Auckland: Grant Thornton. Retrieved from: http://www.grantthornton.co.nz/globalassets/1.-member-firms/new-zealand/pdfs/grant-thornton-women-in-business-2018.pdf

Greenhaus, J. A., Powell, G. N. (2006). When work and family are allies: A theory of work-family enrichment. *Academy of Management Review*, *25*: 178–199.

Gutek, B. A., Cohen, A. G., & Tsui, A. (1996). Reactions to perceived sex discrimination. Human Relations, 49 (6), 791-813

Hackman, J. R., Oldham, G. R. (1980). *Work Resdesign.* Reading, MA: Addison-Wesley.

Helfrich, C.D., Li, Y-F., Mohr, D. C., Meterko, M., Sales, A.E. (2007) Assessing an organizational culture instrument based on the Competing Values Framework: Exploratory and confirmatory factor analyses. Implement Sci 2: 1–14

Helms, M., Arfken, D., & Bellar, S. (2016). The Importance of Mentoring and Sponsorship in Women's Career Development. SAM advanced management journal, 81(3), 4-16.

Hogan. R., Perrucci, C. C., Behringer, A. (2004). Enduring inequality: gender and employment income in late career. *Sociological Spectrum*, 53-57

Holbeche, L. , & Springett, N. (2004). In search of meaning in the workplace. St. Leonard's Forest, UK: Roffey Park Institute.

Hopkins, M., O'Neil, D., Passarelli, A., & Bilimoria, D. (2008). Women's leadership development strategic practices for women and organizations. Consulting Psychology Journal: Practice and Research, 4, 348-365

Kahn, W. A. (2007). Meaningful connections: Positive relationships and attachments at work. In J. E. Dutton & B. R. Ragins (Eds.), *Exploring positive relationships at work: Building a theoretical and research foundation* (pp. 189 - 106). Mahwah, N. J: Lawrence Erlbaum Associates.

Kaiser, T. R. (1960). The Absorption Spectrum of Calcium Vapour in the Vacuum Ultra-violet. *Proceedings of the Physical Society*, *75*(1), 152.

Kalliath, T.J., Bluedorn, A.C., Gillespie, D. F. (1999) A confirmatory factor analysis of the competing values instrument. Educ Psychol Meas 59: 143–158

Kartolo, A. B., Kwantes, C. T. (2018). Organizational culture, perceived societal and

organizational discrimination. *Equality, Diversity and Inclusion: An International Journal,* doi.org:10.1108/EDI-10-2018-0191

Kluckhohn, F. R., & Strodtbeck, F. L. (1961). Variations in value orientations.

Koenig, A. M., Eagly, A. H., Mitchell, A. A., & Ristikari, T. (2011). Are leader stereotypes masculine? A meta-analysis of three research paradigms. *Psychological bulletin, 137*(4), 616.

Krumpal, I. (2013). Determinants of social desirability bias in sensitive surveys: a literature review. *Quality & Quantity, 47*(4), 2025-2047.

Latkin, C. A., Edwards, C., Davey-Rothwell, M. A., & Tobin, K. E. (2017). The relationship between social desirability bias and self-reports of health, substance use, and social network factors among urban substance users in Baltimore, Maryland. *Addictive behaviors, 73*, 133-136.

Lee, S. (2015a). A concept analysis of 'Meaning in work' and its implications for nursing. J. Adv. Nurs. 71, 2258–2267. doi: 10.1111/jan.12695

Lee, M. C., Idris, M. A., Delfabbro, P. H. (2017). The linkages between hierarchical culture and empowering leadership and their effects on employee's work engagement: work meaningfulness as a mediator. International Journal of Stress Management, 24(4), 392-415

Lips-Wiersma, M., & Morris, L. (2009). Discriminating between ‘meaningful work’and the ‘management of meaning’. *Journal of business ethics*, *88*(3), 491-511.

Lips-Wiersma, M., & Wright, S. (2012). Measuring the meaning of meaningful work: Development and validation of the Comprehensive Meaningful Work Scale (CMWS). *Group & Organization Management*, *37*(5), 655-685.

Lysova, E. I., Allan, B. A., Dik, B. J., Duffy, R. D., & Steger, M. F. (2019). Fostering meaningful work in organizations: A multi-level review and integration. *Journal of Vocational Behavior, 110,* 374-389

Martela, F., Steger, M. F. (2016) The three meanings of meaning in life: Distinguishing coherence, purpose, and significance, The Journal of Positive Psychology, 11:5, 531-545, DOI: 10.1080/17439760.2015.1137623

Martin, J. (1992). *Cultures in organizations: Three perspectives*. Oxford University Press.

McDonald, S. (2011). What’s in the “old boys” network? Accessing social capital in gendered and racialized networks. Social Networks, 33(4), 317-330

McLennan, C., McGregor, J., & Eaqub, S. (2018). New Zealand Census of Women on Boards 2018, Auckland: Simplicity. Retrieved from https://simplicity.kiwi/assets/Uploads/Research-Women-on-Boards-2018-pdf.pd

Milliman, J., Czaplewski, A. J., & Ferguson, J. (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. *Journal of organizational change management, 16*(4), 426-447.

Mirage, L. (1994). Development of an instrument measuring valence of ethnicity and perception of discrimination. *Journal of Multicultural Counseling and Development, 22,* 49-59

Morias, L. F., & Graca, L. M. (2013). A glance at the competing values framework of Quinn and the miles of snow strategic models: case studies in health organization. *REV port SAUDE publica*, *32*(2), 129-144.

Neck, C. P., & Milliman, J. F. (1994). Thought self-leadership. *Journal of managerial psychology*.

Nunnally, J. C. (1978). Psychometric theory. New York, NY: McGraw-Hill

Podsakoff, P. M., MacKenzie, S. B., Lee, J. Y., & Podsakoff, N. P. (2003). Common method biases in behavioral research: a critical review of the literature and recommended remedies. *Journal of applied psychology*, *88*(5), 879.

Pratt, M. G., & Ashforth, B. E. (2003). Fostering meaningfulness in working and at work. In K.S. Cameron, J. E., Dutton, & R. E. Quinn (Eds.). *Positive organizational scholarship* (pp. 309-327). San Francisco: Berrett-Koehler Publishers, Inc.

Quinn, R. E., Kimberly, J. R. (1984). Paradox, planning, and perseverance: Guidelines for managerial practice. Managing organizational transitions, 295 - 313

Quinn, R. E., Rohrbaugh, J. (1983). A Spatial Model of Effectiveness Criteria: Towards a Competing Values Approach to Organizational Analysis. Management Science, 29(3), 363-377.

Rapaport, R., & Bailyn, L. (1998). *Rethinking life and work.* Waltham, MA: Pegasus Communications.

Rosso, B. D., Dekas, K. H., & Wrzesniewski, A. (2010). On the meaning of work: a theoretical integration and review. *Research in Organizational Behaviour, 30, 91-127*

Rousseau, D.M. (1988), "The construction of climate in organizational research", in Cooper, C.L. and Roberston, I.T. (Eds), *International Review of Industrial and Organizational Psychology*, Vol. 3, Wiley, New York, NY, pp. 139-158.

Sanchez, J. I., Brock, P (1996). Outcomes of perceived discrimination among Hispanic employees: Is diversity management a luxury or a necessity? *Academy of Management Journal, 39*(3), 704-719.

Schaufeli, W. B., Bakker, A. B., & Salanova, M. (2006). The Measurement of Work Engagement With a Short Questionnaire: A Cross-National Study. *Educational and Psychological Measurement, 66*(4), 701–716.

Schein, E. (2004), Organizational Culture and Leadership, 3rd ed., Jossey-Bass Publishers, San Francisco, CA.

Schneider, B., Ehrhart, M. G., Macey, W. H. (2013). Organizational culture and climate. *Annual Review of Psychology*, *64* (361-388)

Seligman, M. E. (2002). Positive psychology, positive prevention, and positive therapy. *Handbook of positive psychology*, *2*(2002), 3-12.

Singh, V., Vinnicombe, S. (2003). Locks and keys to the boardroom. *Women in Management Review, 18*(6): 325-333

Steger, M. F., & Dik, B. J. (2010). 11 Work as Meaning: Individual and Organizational Benefits of Engaging in Meaningful Work.

Steger, M. F., Dik, B. J., & Duffy, R. D. (2012). Measuring meaningful work: The work and meaning inventory (WAMI). *Journal of Career Assessment, 20*, 322–337.

Steger, M. F., Frazier, P., Oishi, S., Kaler, M. (2006). The meaning in life questionnaire: Assessing the presence and search for meaning in life. *Journal of Counselling Psychology, 53*(1), 80-93.

Sverko, B. , & Vizek-Vidovic, V. (1995). Studies of the meaning of work: Approaches, models, and some of the findings. In D. E. Super (Ed.), Life roles, values, and careers:

International findings of the work importance study (pp. 3-21). San Francisco: Jossey-Bass.

van den Berg, P. T., Wilderom, C. P. M. (2004). Defining, Measuring, and Comparing Organisational Cultures. *Applied Psychology: An International Review, 53*(4), 570 - 582

Wrzesniewski, A. (2003). Finding positive meaning in work. In K. S. Cameron, Ke. E. Dutton, & R. E. Quinns (Eds.), *Positive organizational scholarship.* San Francisco: Berrett-Koehler Publishers, Inc.

Wrzesniewski, A., McCauley, C., Rozin, P., & Schwartz, B. (1997). Jobs, careers, and callings: People's relations to their work. *Journal of Research in Personality, 31,* 21 – 33

Yong, A. G., & Pearce, S. (2013). A beginner's guide to factor analysis: Focusing on exploratory factor analysis. *Tutorials in quantitative methods for psychology*, *9*(2), 79-94.

Zedeck, S. (1971). Problems with the use of" moderator" variables. *Psychological bulletin, 76*(4), 295.

Appendix A - Information Sheet and Consent Form for Participants

Kia Ora

My name is Shannon Miller and I am a dissertation student completing a Masters of Science in Applied Psychology with the University of Canterbury. **This research focuses on the experience of meaningfulness of work for women in leadership roles within New Zealand, and the factors that contribute to this experience.**

You have been approached to take part in this study because you have been identified as an individual who meets the inclusion criteria for this research (a woman in a leadership role) and are therefore able to provide valuable insights on the research topic.

If you choose to take part in this study, **your involvement in this project will consist of the completion of an online questionnaire which should take no longer than 30 minutes to complete**. You will not be asked to complete any follow-up tasks.

There is a small risk of distress originating from the questionnaire. Some of the questions may concern sensitive issues, such as your perceptions of work demands and your feelings about the organisation. If you do feel uncomfortable you are advised to withdraw from the survey. If you require further assistance, potential sources of help can be found at the foot of this sheet. Alternatively, you are advised to contact your local GP.

Participation is voluntary and you have the right to withdraw at any stage of the questionnaire without penalty. Please note, however, that once you have completed the questionnaire and submitted your answers I will be unable to remove your information from the data.

The results of the project may be published, but y**ou may be assured of the complete confidentiality of data gathered in this investigation**: your identity will not be made public. To ensure confidentiality, the data that you provide will only be accessible to those who constitute the research team for this project: myself, Dr. Joana Kuntz, and Dr. Katharina Näswall. Data will be stored on a password protected computer, and any identifying information that you provide will be protected and will remain confidential. You may request a summary of the results that the entire study finds, but you will not have access to raw data. Your organization may request a summary of the results that the entire study finds, but will not have access to raw data. No other third party will have access to raw data. A summary of research results may be supplied to your organization upon request. A dissertation is a public document and will be available through the UC Library.

After you have completed the questionnaire you will have the option to enter a draw to receive 1 of 5 $200 supermarket vouchers. Please indicate on the questionnaire if you would like to enter this draw. If you would like to enter this draw, you will be asked to enter your email address so that you can enter, and so that you can be contacted should you win the vouchers.

Please indicate on the questionnaire if you would like to receive a copy of the summary of results of the project. If you would like to receive a summary of the results, you will be asked to enter your email address so that these results can be sent to you.

The project is being carried out as partial fulfilment of a Masters of Science in Applied Psychology by Shannon Miller under the supervision of Dr. Joana Kuntz who can be contacted at joana.kuntz@canterbury.ac.nz. She will be pleased to discuss any concerns you may have about participation in the project.

If you agree to participate in the study your consent will be signified by the completion of the questionnaire.

Thank you kindly for your time and participation,

Shannon Miller

New Zealand Counselling Services

Lifeline Aotearoa - 0800 543 354

Need to Talk? - Free call or text 1737

Shannon Miller

School of Psychology, Speech, and Hearing

Telephone: +64 3694969

Email: Shannon.miller@pg.canterbury.ac.nz

Appendix B – Full Questionnaire

The Comprehensive Meaningful Work Scale (Lips-Wiersma & Wright, 2012)

Please read each statement carefully and indicate how frequently you feel that it occurs in your work. Please respond to the items with reference to your current workplace only. How frequently do you experience the following:

1 = Never 2 = Seldom 3 = Sometimes 4 = Frequently 5 = Always

1. I have a sense of belonging
2. I can talk openly about my values when we are making decisions
3. We talk about what matters to us
4. We support each other
5. We reassure each other
6. We enjoy working together
7. I feel I truly help our customers/clients
8. We contribute to products and services that enhance human well-being and/or the environment
9. What we do is worthwhile
10. We spend a lot of time on things that are truly important
11. I create and apply new ideas or concepts
12. I make a difference that matters to others
13. I experience a sense of achievement
14. I am excited by the available opportunities for me
15. At work my sense of what is right and wrong gets blurred (reverse scored)
16. I don't like who I am becoming at work (reverse scored)
17. At work I feel divorced from myself (reverse scored)
18. At work we face up to reality
19. We are tolerant of being human
20. We recognise that life is messy and that is OK
21. I feel inspired at work
22. The work we are doing makes me feel hopeful about the future
23. The vision we collectively work towards inspires me
24. I experience a sense of spiritual connection with my work
25. In this work I have the time and space to think
26. We have a good balance between focusing on getting things done and noticing how people are feeling
27. I create enough space for me
28. I have a good balance between the needs of others and my own needs

The Organization Culture Assessment Instrument (OCAI; Cameron & Quinn, 2006)

Please carefully read each of the following statements and indicate your agreement

1 = Strongly Disagree 2 = Disagree 3 = Neither Agree nor Disagree 4 = Agree 5 = Strongly Agree

1. The organization is a very personal place. It is like an extended family. People seem to share a lot of themselves.
2. The organization is a dynamic and entrepreneurial place. People are willing to stick out their necks and take a risk.
3. The organization is very results oriented. A major concern is with getting the job done. People are very competitive and achievement oriented.
4. The organization is a very controlled and structured place. Formal procedures generally govern what people do.
5. The leadership in the organization is generally considered to exemplify mentoring, facilitating, or nurturing.
6. The leadership in the organization is generally considered to exemplify entrepreneurship, innovation, or risk taking.
7. The leadership in the organization is generally considered to exemplify a no-nonsense, aggressive, results-oriented focus
8. The leadership in the organization is generally considered to exemplify coordinating, organizing, or smooth-running efficiency
9. The management style in the organization is characterized by teamwork, consensus, and participation
10. The management style in the organization is characterized by individual risk taking, / innovation, freedom, and uniqueness.
11. The management style in the organization is characterized by hard-driving competitiveness, high demands, and achievement.
12. The management style in the organization is characterized by security of employment, conformity, predictability, and stability in relationships
13. The glue that holds the organization together is loyalty and mutual trust. Commitment to this organization runs high.
14. The glue that holds the organization together is commitment to innovation and development. There is an emphasis on being on the cutting edge.
15. The glue that holds the organization together is an emphasis on achievement and goal accomplishment.
16. The glue that holds the organization together is formal rules and policies. Maintaining a smooth-running organization is important
17. The organization emphasizes human development. High trust, openness, and participation persist
18. The organization emphasizes acquiring new resources and creating new challenges. Trying new things and prospecting for opportunities are valued.
19. The organization emphasizes competitive actions and achievement. Hitting stretch targets and winning in the marketplace are dominant.
20. The organization emphasizes permanence and stability. Efficiency, control and smooth operations are important

21. The organization defines success on the basis of development of human resources, teamwork, employee commitment, and concern for people.
22. The organization defines success on the basis of having the most unique or newest products. It is a product leader and innovator.
23. The organization defines success on the basis of winning in the marketplace and outpacing the competition. Competitive market leadership is key.
24. The organization defines success on the basis of efficiency. Dependable delivery, smooth scheduling and low-cost production are critical.

The Work Family Conflict Scale (WFCS; Carlson, Kacmar, & Williams, 2000)

Please indicate your agreement with each of the following statements

1 = Strongly Disagree 2 = Disagree 3 = Neither Agree nor Disagree 4 = Agree 5 = Strongly Agree

1. The time I spend on family responsibilities often interfere with my work responsibilities
2. The time I spend with my family often causes me not to spend time in activities at work that could be
   helpful to my career
3. I have to miss work activities due to the amount of time I must spend on family responsibilities
4. Due to stress at home, I am often preoccupied with family matters at work
5. Because I am often stressed from family responsibilities, I have a hard time concentrating on my work
6. Tension and anxiety from my family life often weakens my ability to do my job
7. The behaviors that work for me at home do not seem to be effective at work
8. Behavior that is effective and necessary for me at home would be counterproductive at work
9. The problem-solving behavior that work for me at home does not seem to be as useful at work.

Old Boys Club

The term "Old Boys Club" refers to an exclusive organizational network of high-status males. Members of old boys clubs are offered benefits and opportunities, such as information, influence, and status that are not offered to those who are not members. Old boys clubs involve shared practices and discourses among men in organizations that seem like harmless interactions, though typically exclude female and minority employees.

Please indicate your agreement with the following statement:

1 = Strongly Disagree 2 = Disagree 3 = Neither Agree nor Disagree 4 = Agree 5 = Strongly Agree

There is an Old Boys Club in my organisation.

Other Questions:

To help establish work/life tensions, please describe your typical experiences with work/family tensions, if any.

(i.e. do you take the majority of the responsibility for activities relating to your family life and/or dependent relatives, do you have a person (spouse, family member, etc.) that helps you with activities relating to your family life?)

What is your age?

What industry/sector do you work in?

For how long have you worked in your organisation (years)?

For how long have you been in a leadership role with your current organization (years)?

For how long have you been in leadership positions across your career (years)?

Which level of management best describes your position in your organization?

Appendix C – Exploratory Factor Analyses

Table 1., Factor Loadings and Communalities of the CMWS Scale

	Item	Factor 1	Factor 2	Factor 3	Factor 4	h^2
1.	I have a sense of belonging.	.38	**.66**	.30	.07	.67
2.	I can talk openly about my values when we are making decisions.	.37	**.59**	.30	.20	.61
4.	We support each other.	.22	**.86**	.10	.09	.81
5.	We reassure each other.	.16	**.87**	.06	-.01	.79
6.	We enjoy working together.	.26	**.81**	.20	.11	.78
7.	I feel I truly help our customers/clients.	**.66**	.22	.11	-.07	.50
8.	We contribute to products and services that enhance human well-being and/or the environment.	**.79**	.15	.07	-.02	.65
9.	What we do is worthwhile.	**.75**	.26	.11	.18	.67
10.	We spend a lot of time on things that are truly important.	**.66**	.42	.21	-.03	.66
15.	At work my sense of what is right and wrong gets blurred. (R)	.13	.04	-.00	**.92**	.87
16.	I don't like who I am becoming at work. (R)	.11	.45	.33	**.56**	.64
18.	I feel inspired at work	**.65**	.32	.33	.17	.65
19.	The work we are doing makes me feel hopeful about the future	**.79**	.10	.17	.15	.68
20.	The vision we collectively work towards inspires me	**.78**	.32	.15	.10	.74
21.	I experience a sense of spiritual connection with my work	**.50**	.05	.24	.09	.31
22.	In this work I have the time and space to think	.11	.19	**.86**	.08	.79
24.	I create enough space for me	.30	.11	**.81**	.04	.75
25.	I have a good balance between the needs of others and my own needs	.24	.22	**.79**	.04	.73
Eigenvalue		7.99	1.69	1.53	1.10	
Percent of variance (after extraction)		44.37	9.41	8.48	6.14	

Principal component analysis, varimax rotation
(R) = Reverse Scored

Table 2., Factor loadings and communalities for CVF Clan Culture Scale

	Item	Factor 1	h^2
1.	The organization is a very personal place. It is like an extended family. People seem to share a lot of themselves.	**.65**	.42
2.	The leadership in the organization is generally considered to exemplify mentoring, facilitating, or nurturing.	**.81**	.66
3.	The management style in the organization is characterized by teamwork, consensus, and participation.	**.80**	.64
4.	The glue that holds the organization together is loyalty and mutual trust. Commitment to this organization runs high.	**.66**	.44
5.	The organization emphasizes human development. High trust, openness, and participation persist.	**.83**	.69
6.	The organization defines success on the basis of development of human resources, teamwork, employee commitment, and concern for people.	**.72**	.52
	Eigenvalue	3.79	
	Percent of variance (after extraction)	56.1%	

Table 3., Factor loadings and communalities for CVF Adhocracy Culture Scale

	Item	Factor 1	Factor 2	h^2
1.	The organization is a dynamic and entrepreneurial place. People are willing to stick out their necks and take a risk	**.85**	.16	.75
2.	The leadership in the organization is generally considered to exemplify entrepreneurship, innovation, or risk taking	**.83**	.18	.71
3.	The management style in the organization is characterized by individual risk taking, innovation, freedom, and uniqueness.	**.85**	.11	.74
4.	The glue that holds the organization together is commitment to innovation and development. There is an emphasis on being on the cutting edge.	.37	**.80**	.78
5.	The organization emphasizes acquiring new resources and creating new challenges. Trying new things and prospecting for opportunities are valued.	**.63**	.27	.46
6.	The organization defines success on the basis of having the most unique or newest products. It is a product leader and innovator.	.07	**.91**	.84
	Eigenvalue	3.20	1.10	
	Percent of variance (after extraction)	53.37%	18.25%	

Principal components factoring, varimax rotation

Table 4., Factor loadings and communalities for CVF Market Culture Scale

	Item	Factor 1	h^2
1.	The organization is very results oriented. A major concern is with getting the job done. People are very competitive and achievement oriented.	**.58**	.41
2.	The leadership in the organization is generally considered to exemplify a no-nonsense, aggressive, results-oriented focus	**.63**	.51
3.	The management style in the organization is characterized by hard-driving competitiveness, high demands, and achievement.	**.90**	.79
4.	The glue that holds the organization together is an emphasis on achievement and goal accomplishment.	**.56**	.41
5.	The organization emphasizes competitive actions and achievement. Hitting stretch targets and winning in the marketplace are dominant.	**.84**	.73
6.	The organization defines success on the basis of winning in the marketplace and outpacing the competition. Competitive market leadership is key	**.68**	.49
Eigenvalue		3.45	
Percent of variance (after extraction)		50.20%	

Table 5., Factor loadings and communalities for The Work Family Conflict Scale (WFCS)

	Item	Factor 1	h^2
1.	The time I spend on family responsibilities often interfere with my work responsibilities.	**.73**	.53
2.	The time I spend with my family often causes me not to spend time in activities at work that could be helpful to my career.	**.73**	.54
3.	I have to miss work activities due to the amount of time I must spend on family responsibilities.	**.74**	.55
4.	Due to stress at home, I am often preoccupied with family matters at work.	**.87**	.76
5.	Because I am often stressed from family responsibilities, I have a hard time concentrating on my work.	**.82**	.68
6.	Tension and anxiety from my family life often weakens my ability to do my job.	**.77**	.59
Eigenvalue		4.03	
Percent of variance (after extraction)		60.69%	

Table 5., Factor loadings and communalities for The Work Family Conflict Scale (WFCS)

	Item	Factor 1	h^2
1.	The time I spend on family responsibilities often interfere with my work responsibilities.	**.73**	.53

2.	The time I spend with my family often causes me not to spend time in activities at work that could be helpful to my career.	**.73**	.54
3.	I have to miss work activities due to the amount of time I must spend on family responsibilities.	**.74**	.55
4.	Due to stress at home, I am often preoccupied with family matters at work.	**.87**	.76
5.	Because I am often stressed from family responsibilities, I have a hard time concentrating on my work.	**.82**	.68
6.	Tension and anxiety from my family life often weakens my ability to do my job.	**.77**	.59
Eigenvalue		4.03	
Percent of variance (after extraction)		60.69%	